

THE
HISTORIE
OF THE
DAMNABLE LIFE
AND DESERVED DEATH
OF
Doctor John Faustus.

Newly printed; and in convenient places imperfect matter a-
mended: according to the true Copic printed at Frankford; and
translated into English, by P. R. Genr.



Printed at London, for Edward Wright 3. and are to be sold at the Signe of the
Bible in Giltspur-street without Newgate, 1648.

Castor oil 100 gm

Water 100 ml

10% NaOH 10 ml

10% NaCl 10 ml

10% NaHCO₃ 10 ml

10% Na₂CO₃ 10 ml

2.27 g. 4 ml

R. Faust C. J. D.

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A DISCOURSE OF THE MOST FAMOUS DOCTOR IOHN

FAVSTVS, of Wittenberg in *Germany*, Con-
jurer and Necromancer: wherein is declared many
strange things that himselfe had seene and done
in the earth and ayre, with his bringing up,
his Travels, Studies, and last end.

CHAP. I. Of his Parentage and Birth.



One Faustus, borne in the Towne of Rhodes, being
in the Province of Weimer in Germany; his Fa-
ther a poore Husbandman, and not able well to
bring him up; yet having an Uncle at Witten-
berg, a rich man, and without issue, tooke this
Faustus from his father, and made him his heire,
insomuch that his father was no more troubled
with him, for he remained with his Uncle at
Wittenberg, where he was kept at the Universi-
ty in the same City, to study Divinity: but Faustus being of a naughty
minde, and otherwise addicted, applied not his studies, but tooke him-
selfe to other exercises; the which his uncle oftentimes hearing, re-
buked him for it, as Eli oftentimes rebuked his children for stuning
against the Lord: even so this god old man laboured to have Faustus
apply his study of Divinity, that he might come to the knowledge of
God and his Lawes. But it is manifest, that many vertuous parents
have wicked children, as Cain, Reuben, Absalon, and such like have
been to their parents. So this Faustus having godly parents, who see-
ing him to be of a toward wit, were very desirous to bring him up
in those vertuous studies, namely, of Divinity; but he gave him-
selfe secretly to study Necromancy and Conjuration, insomuch that
few or none could perceiue his profession.

But to the purpose: Faustus continued at study in the University,
and was by the Rectors and sixtene Masters afterwards examined
how he had profitid in his studies: and being found by them, that
none for his time were able to argue with him in Divinity, or for
the excellency of his wisedome to compare with him, with one con-
sent

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sent they made him Doctor of Divinity. But Doctor Faustus within shor tyme after he had obtained his degré, fell into such fantasies and depe cogitations, that he was mocked of many, and of the most part of the Students was called the Speculator; and sometimes he he woulde throw the Scriptures from him, as though he had no care of his former profession: so that he began a most ungodly life, as hereafter more at large may appear; for the old proverbe saith, Who can hold that will away? So, who can hold Faustus from the Devil, that lokes after him with all his endevour? So he accompanied him selfe with divers that were scene in those devillish Arts, and that had the Chaldean, Persian, Hebrew, Arabian, and Greeke tongues, using Figures, Characters, Conjurations, Incantations, with many other ceremonys belonging to those infernall Arts, as Necromancy, Charms, Soothsayings, Witchcraft, Enchantment, being delighted with their voices, words, and names, so well, that he stidied day and night thereto, insomuch that he could not abide to be called Doctor of Divinity, but wared a worldly man, and named himselfe an Astrologian, and a Mathematician, and for a shadow sometimes a Physician, and did great cures, namely, with Herbs, Roots, Waters, Drinkes, Recets, and Gylsters: and without doubt he was passing wise, and excellent perfect in the holy Scriptures. But he that knoweth his Masters will, and doth it not, is worthy to be beaten with many stripes. It is written, No man can serue two Masters; and, Thou shalt not tempt the Lord thy God: but Faustus threw all this in the winde, and made it a Soule of no estimation, regarding more his worldly pleasures, than the joyes to come; therefore at the day of Judgement there is no hope of his Redemption.

CHAP. II.

How Doctor Faustus began to practise in his devillish Art, and how he conjured the Devil, making him to appeare, and meet him on the morning at his owne house,

Y DU have heard before, that all Faustus minde was set to study the Arts of Necromancy and Conjuration, the which exercise he followed day and night, and taking to him the wings of an Eagle, thought to flye over the whole World, and to know the secrets of Heaven and Earth: for his speculation was so wonderfull, being expert in using his Vocabula, Figures, Characters, Conjurations, and other ceremoniall actions, that in all hast he put in practise to bring the Devil before him. And taking his way to a thicke Wood neare to Wittenberg, called in the German tongue Spisser Wolt, that is in English, the Spissers Wood, (as Faustus woulde oftentimes boast of it among

of Doctor Faustus.

among his crue, being in sollity) he came into the same Wood towards evening, into a crosse way, where he made with a wanda Circle in the dust, and within that many more Circles and Characters: and thus he past away the time, untill it was nine or tenne of the clocke in the night: then began Doctor Faustus to call on Mephastophiles the Spirit, and to charge him in the name of Beelzebub to appere there personally, without any long stay: then presently the Devil began so great a rumour in the Wood, as if Heaven and Earth would haue come together with winde, that Trees bowed their tops to the ground: then fell the Devil to bleat as if the whole Wood had been full of Lyons, and suddenly about the Circle ranne the Devil, as if a thousans Waggons had been running together on paved stones. After this, at the fourre corners of the Wood it sounded horribly, with such lightnings, as the whole world to his seeming had been on fire. Faustus all this while hale amazad at the Devils so long tarrying, and doubting whether he were best to abide any more such horrible Conjurings, thought to leave his Circle, and depart; whereupon the Devil made him such Muscke of all sorte, as the Nymphes themselves had beene in place: whereat Faustus was rebised, and stood stontly in his Circle, expecting his purpose, and began againe to conjure the Spirit Mephastophiles in the name of the Prince of Devils, to appere in his likenesse: whereat, suddenly over his head hynng hovering in the ayre a mighty Dragon: then calls Faustus againe after his devillish manner, at which there was a monstrous cry in the Wood, as if Hell had beene open, and all the tormented Soules crying to God for mercy: presently not thre fathom above his head, fell a flame, in manner of a lightning, and changed it selfe into a Globe; yet Faustus feared it not, but did perswade himselfe that the Devil shold give him his request, before he would leave. Oftentimes after to his Companions he would boast, that he had the stontest head under the Cope of Heaven at Commandement: Whereat they answered, They knew no stouter than the Pope or Emperour: but Doctor Faustus said, The head that is my seruant, is above all on earth: and repeated certaine words out of Saint Paule to the Ephesians, to make his argument god; The Prince of this World is upon earth, and under Heauen. Well, let us come againe to his conjuration, where we left him at the fiery Globe: Faustus vexed at his Spirits so long tarrying, used his charmes with full purpose not to depart before he had his intent; and crying on Mephastophiles the Spirit, suddenly the Globe opened, and spang up in the height of a man: so burning a time, in the end it converted to the shape of a fiery man. This pleasant beast, ran about the circle a great while, and lastly appeared in the maner of a Gray Friyer, asking Faustus what was his request: Faustus commanded

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that the next morning at twelve of the clocke he shold appeare to him at his house : but the Devil would in no wise grant : Faustus began againe to conjure him in the name of Belzebub, that he shold fulfill his request : whereupon the Spirit agreed, and so they departed each one his way.

C H A P. III.

The conference of Doctor *Faustus* with his Spirit *Mephostophiles*, the morning following at his owne house.

Doctor Faustus having commanded the Spirit to be with him, at his houre appointed he came, and appeared in his Chamber, demanding of Faustus what his desire was: Then began Doctor Faustus anew with him, to conjure him that he shold be obedient unto him, and to answer him certaine Articles, to fulfill them in all points.

1 That the Spirit shold serve him, and be obedient unto him in all things that he asked of him from that houre till the houre of his death.

2 Further, any thing that he desired of him, he shold bring him.

3 Also that in all Faustus his demands and interrogations, the Spirit shold tell him nothing but that which was true.

Hereupon the Spirit answered: and laid his case forth, that he had no such power of himselfe, until he had first giben his Prince (that was ruler over him) to understand thereof, and to know if he could obtaine so much of his Lord; therefore speake further, that I may doe thy whole desire to my Prince, for it is not in my power to fulfill, without his leave. Shew me the cause why, said Faustus? The Spirit answered, Faustus, thou shalt understand, that with us it is even as well a Kingdome, as with you on earth; yea, we have our Rulers and Servants as I my selfe am one; and we have our whole number, the Legion: for althoough that Lucifer is throst and fallen out of Heaven through his pride and high minde, yet he hath notwithstanding a Legion of Devils at his commandement, that we call the Oriental Princes, for his power is great and infinite: Also there is a power in Meridie, in Septentria, in Occidente, and for that Lucifer hath his Kingdome under Heaven, we must change and gibe our selves to men, to serue them at their pleasure. It is also certaine, we have never as yet opened unto any man the truth of our dwelling neither of our rulung, neither what our power is, neither have we giben any man any gift, or learned him any thing, except he promise to be ours.

Doctor Faustus upon this arose where he late, and said, I will have my request, and yet I will not be damned. The Spirit answered,

Then

of Doctor Faustus.

Then shalt thou want thy desyre, and yet thou art mine notwithstanding; if any man would detaine the, it is in vaine, for thy infidelity hath confounded the.

Hereupon spake Faustus, Get the hence from me, and take Saint Valentines farewell, and Crismas with the, yet I coniure the that thou be here at evening, and bethinke thy selfe of that I have asked the, & aske thy Princes counsell therin. Mephostophiles the spirit, thus answered, banished away, leaving Faustus in his study, where he late pondring with himselfe, how he might obtaine his request of the Devil without the losse of his soule: yet was fully resolued in himselfe, rather than to want his pleasure, to doe what the Spirit and his Lord should condition upon.

CHAP. IV.

The second time of the Spirits appearing to *Faustus* in his house, and their parley.

Faustus continued in his devillish cogitations, never moving out of the place where the Spirit left him, such was his fervent loue to the devill: the night appoaching, this swift flying Spirit appeared to Faustus, offering himselfe with all submission to his service, with full authority from his Prince to doe whatsoeuer he would request, if so be Faustus would promise to be his: this answer I bring the, and answer must thou make by me againe; yet I will heare what is thy desire, because thou hast sworne me to be here at this time. Doctor Faustus gave him this answer, though faintly (for his soules sake) That his request was none other, but to become a Devil, or at the least a limbe of him, and that the Spirit should agree unto these Articles as followeth:

- 1 That he might be a Spirit in shape and quality.
- 2 That Mephostophiles should be his servant at his commandement.
- 3 That Mephostophiles should bring him any thing, and doe for him whatsoeuer.
- 4 That at all times he should be in his house invisible to all men, except onely to himselfe, and at his commandement to shew himselfe.
- 5 Lastly, that Mephostophiles should at all times appeare at his command, in what forme or shape soeuer he would.

Upon these points the spirit answered Doctor Faustus, that all this should be granted him, and fulfilled, and more, if he would agree unto him upon certain Articles as followeth:

First, that Doctor Faustus shold give himselfe to the Lord Lucifer, body and soule.

Secondly,

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Secondly, for confirmation of the same, he should make him a writing written with his owne blood.

Thirdly, that he would be an enemy to all Christian people.

Fourthly, that he would denye the Christian beleefe.

Fifthly, that he let not any man change his opinion, if so be any man shold goe about to dissuade or withdraw him from it.

Further, the spitt promised Faustus to give him certaine yeres to live in health and pleasure; and when such yeres were expired, that then Faustus shold be fetched away: and if he would hold these Articles and condicions, that then he shold have all whatsoeuer his heart would wish or desire; and that Faustus shold quickly perceiue himselfe to be a spirit in all manner of actions whatsoever. Herupon Doctor Faustus his minde was so inflamed, that he forgot his soule, and promised Mephostophilis to hold all things as he had mentioned them; he thought the Debill was not blacke, as they use to paint him; nor Hell so hot as the people say, &c.

CHAP. V.

The third parley betweene Doctor Faustus and Mephostophilis, about a conclusion.

After Doctor Faustus had made his promise to the Debill, in the morning betimes he called the spirit before him, and commanded him that he shold alwayes come to him like a Frver after the order of Saint Francis, with a Bell in his hand like Saint Anthony, and to ring it once or twice before he appeared, that he might know of his certaine comming. Then Faustus demanded of his spirit, what was his name? The spirit answered, My name is as thou layest, Mephostophilis, and I am a Prince, but a servant to Lucifer, and all the circum from Septentrio to the Meridian, I rule under him. Even at these words was this wicked wretch Faustus inflamed, to heare himselfe to have gotten so great a Potentate to serue him; forgetting the Lord his Maker, and Christ his Redemer, became an enemy to all mankind, yea, worse than the Giants, whom the Poets leue to climbe the hils, to make warre with the Gods: not unlike the enemy of God and his Christ, that so his pride was cast into hell; so likewise Faustus forgat, that high climbers catch the greatest falls, and swiftest meats have oft the fowrest lance.

After a while Faustus promised Mephostophilis to write and make his obligation, with full assurance of the Articles in the Chapter before rehearsed: A pitifull case (Christian Reader) so certainly this letter of obligation was found in his house after his most lamentable end, with all the rest of his damnable practises used in his whole life.

Whereloze

of Doctor Faustus.

Wherefore I will all Christians to take example by this wicked Doctor, and to be comforted in Christ, contenting themselves with that vocation whereunto it hath pleased God to call them, and not to esteeme the vaine delight of this life, as did this unhappy Faustus in giving his soule to the Devil: and to confirme it the more assuredly, he tooke a small penknife and prickt a veine in his left hand, and for certainty therpon were seen on his hand these words written, as if they had been written with blood, O homo fuge; whereat the Spirit vanished, but Faustus continued in his damnable minde.

CHAP. VI.

How Doctor Faustus set his blood in a saucer, on warme ashes, and writ as followeth.

I John Faustus Doctor doe openly acknowledge with mine owne hand to the greater soore and strengthening of this letter, that sithence I began to study and speculate the course and order of the Elements, I have not found throught the gist that is given me from above, any such learning and wisdome that can bring me to my desires: and for that I finde that men are unable to instruct me any farther in the matter, now have I Doctor Faustus to the hellish Prince of Orient, and his messenger Mephistophilis, given both body and soule, upon such conditions, that they shall leue me, and fulfill my desires in all things as they have promised and doved unto me, with due obediency unto me according to the Articles mentioned between us.

Further, I covenant and grant with them by these Presents, that at the end of 14 yeares next ensuing the date of this present Letter, they being expired, and I in the meane time, during the said yeares, be serued of them at my will, they accomplishing my desires to the full in all points as we are agreed; that then I give them all power to doe with me at their pleasure, to rale, to send, fetch, or carry me or mine, be it either body, soule, flesh, blood or gods, into their habitation, be it wheresoever: and hereupon I dese God and his Christ, all the host of Heaven, and all living creatures that bear the shape of God, yea, all that live: and againe I say it, and it shall be so. And to the more strengthening of this writing, I have written it with mine owne hand and blood, being in perfect memory: And hereupon I subscribe to it with my name and title, calling all the infernall, middle, and supreame powers to witnesse of this my Letter and subscription.

John Faustus approved in the Elements, and the spirituall Doctor.

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CHAP. VII.

How Mephostophiles came for his writing, and in what manner he appeared, and his fightes he shewed him: and how he caused him to keep a copy of his owne writing.

Doctor Faustus sitting penstive, hading but one onely boy with him, suddenly there appeared his Spirit Mephostophiles, in like-nesse of a fiery man, from whom issued most horriblie fiery flames, insomuch that the boy was afraid; but being hardened by his Master, he had him stand still, and he shold have no harm: the Spirit began to bleat as in a singeing manner. This prettie spoyt pleased Doctor Faustus well, but he wold not call his Spirit into his countynge house, until he had seen more: anon was heard a rushynge of armed men, and trampling of dooles; this ceasing came a kennell of hounds, and they chace a great Hart in the Hall, and there the Hart was slain: Faustus tolde heatt, came forth and looked upon the Hart: but present-ly before him there was a Lyon and a Dragon together, fighting so fiercely, that Faustus thought they wold haue brought down the house; but the Dragon overcame the Lyon, and so they vanisched.

After this came in a Peacock and Peahen; the cocke vanisching of his tayle, and turning to the female, beat her, and so vanisched. Afterward followed it solum Ball, that with a full fiercenesse ran upon Faustus; but assuming merre hym, vanisched away. Afterward followed a great old Ape, this Ape offered Faustus the hand, but he refusid; so the Ape ran out of the Hall againe. Hereupon fel a mist in the Hall, that Faustus saw no light, but it lackid not; and so soon as it was gone, there lay before Faustus two great sackes, one full of gold, another full of siluer.

Lastly was heard by Faustus all manner instruments of musike, as Organs, Clachgolds, Lutes, Vialls, Citternes, Waights, Horne-pipes, Flutes, Amours, Harpes, and all manner other instruments, which for ravishen his minde, that he thought he had been in another world, forgit both body and soule, insomuch that he was minded never to change his opinion concerning that wylch he had done. Hereat came Mephostophiles into the Hall to Faustus, in apparell like unto a Frer: to whom Faustus spake, Thou hast done me a wonderfull pleasure in helving me this pastime; if thou continue as thou hast begun, thou haile wyl my heart and soule, yea, and haue it. Mephostophiles answered, This is nothing, I will please thee better, yea, that thou mayst know my power and all the wyl that thou wyl request of me, that shalt thou have, conditionally hold thy promise, and give me thy hand writing: at which wyl the wretch thrust forth his hand, say-
ing,

of Doctor Faustus.

ing, Hold the, where hast thou thy plante. Mephostophiles tooke the writing, and willed Faustus to take a copy of it: with that the perverse Faustus being resolute in his damnation, wrote a copy thereof, and gave the Devill the one, and kept in store the other. Thus the Spirit and Faustus were agreed, and dwelt together: no doubt there was a vertuous house keeping.

CHAP. VIII.

The manner how Faustus proceeded in his damnable life, and of the diligent service that Mephostophiles used towards him.

Doctor Faustus having given his soule to the Devill, renouncing all the powers of heaven, confirming this lamentable Action with his owne blood, and having already delivered his writing now into the devils hand, the which so putted up his heart that he forgot the minde of a man, and thought himselfe to be a Spirit. This Faustus dwelt at his Uncles house at Wittenberg, who dyed, and bequeathed it in his Testament to his cousin Faustus. Faustus kept a boy with him, that was his Scholar, an unhappy wag, called Christopher Wagner, to whom this sport and life that he led his master follow, seemed pleasant. Faustus lobed the boy well, hoping to make him as god or better sene in his devillish exercizes then himselfe; and he was fellow with Mephostophiles: otherwise Faustus had no company in his house but himselfe, his boy, and his Spirit, that eber was diligent at Faustus command, going about the house cloathed like a Fryer, with a little bell in his hand, sene al alone but Faustus. For his dietaria and other necessaries, Mephostophiles brought him at his pleasure, from the Duke of Saxony, the Duke of Bavaria, and the Bishop of Salisberg: for they had many times their best wine stolen out of their Cellars by Mephostophiles: likewise their provision for their stone table, such meat as Faustus wished for, his Spirit brought him in: besides that, Faustus himselfe was become so cunning, that when he opened his window, what sould soever he wished for, it came presently flying into the house, were it never so dainty. Moreover, Faustus and his boy went in sumptuous apparell, the which Mephostophiles stole from the Mercers of Norenberg, Auspurg, Franckford, and Leipzig: for it was hard for them to finde a lock to keape out such a thase. All their maintenance was but stolne and borrowed ware: and thus they led an odious life in the sight of God, though as yet the world were unacquainted with their wickednesse. It must be so, for their fruits be none other, as Christ saith in John, where he calls the Devill a Thase and a Murderer: and that found Faustus, for he stole him away both body and soule.

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CHAP. IX.

How Doctor Faustus would have married, and how the Devill had almost killed him for it.

Doctor Faustus continued thus in his Epicurish life, day and night, believèd not that there was a God, Hell, or Devill: he thought that soule and body dyed together; and had quite forgot Divinity, or the immortality of his soule, but stood in his damnable heresse day and night. And bethinking himselfe of a wife, called Mephastophilis to counsell, which would in no case agree; demanding of him if he would breake the covenant made with him, or if he had forgot it: Hast thou (quoth Mephastophilis) swozne thy selfe an enemy to God and al creatures: To this I answer thee, thou canst not marry, thou canst not serue two masters, God and my Prince: for wedlock is a chiefe institution ordained of God, and that thou hast promised to defie, as we doe all; and that hast thou only done, and moreoðer thou hast confirmed it with thy blood, perswade thy selfe, that what thou dost in contempt of wedlock, it is all to thine own delight. Therefore Faustus looke well about thee, and bethinke thy selfe better; and I wish thee to change thy minde: for if thou keepe not what thou hast promised in thy writing, we will teare thee in pieces like the dust under thy feet; therefore, sweet Faustus, think with what unquiet life, anger, strife, and debate thou hast live in when thou takes a wife; therefore change thy minde.

Doctor Faustus was with these speches in despaire, and as all that have forsaken the Lord can build upon no god foundation: so this wretched Doctor, having forsooke the rock, fell into despaire with himself, fearing if he shold motion Hartimony any more, that the Devill would teare him in pieces. For his time (quoth he to Mephastophilis) I am not minded to marry. Then dost thou well, answered his Spirit. But within two houres after, Faustus calked againe his Spirit, which came in his old manner like a Fryer. Then Faustus said unto him, I am not able to resist or bybile my fancy, I must and will have a wife, and I pray thee give thy consent to it. Suddenly upon these words came such a whirlwilde about the place, that Faustus thought the whole house wold habe come downe, all the dores of the house fel off the hokes; after all this his house was full of smoke, and the flaze cohered ther with Ashes: which when Doctor Faustus perceiued, he wold have gone up staires, and synging up, he was taken and thronke downe in the Hall, that he was not able to stire hand nor foot: then round about him ranne a monstrous circle of fire, never standing still, that Faustus cryed as he lay, and thought there to have ben burned. Then cryed he out to his Spirit Mephastophilis for help,

of Doctor Faustus.

promising him he world live in all this, as he had boyled by his hand-writing. Hereupon appeared unto him an ugly Devil, so dreadfull and monstrous to behold, that Faustus durst not looke on him; the Devil sayd, What wouldst thou have, Faustus? How likest thou thy weddung? What mind art thou in now? Faustus answered; He had forgot his promise, desiring of him pardon, and he world take no more of such things: Thou wert best so to do; and so banished from him.

After appeared unto him his Fryer Mephostophiles, with a Bell in his hand, and spake to Faustus, It is no jesting with us, hold thou that which thou hast boyled, and we will performe as we have promised, and more than that, thou shalt have thy hearts desire of what woman hever thou wilst, be she alibe or dead; and so long as thou wilst thou shalt keeper by thee.

These words pleased Faustus wonderfull well, and repented himself that he was so foolish to wish himselfe married, that might have any woman in the whole City brought him at his command, the which he practised and persevered in a long time.

CHAP. X.

Questions put forth by Doctor Faustus unto his Spirit Mephostophiles

Doctor Faustus living in all manner of pleasure that his heart could desire, contyning in his amorous booke, his delicate fare, and costly apparell, called on a time his Mephostophiles to him, who being come brought with him a booke in his hand of all manner of devillish and enchanted arts, the which he gave Faustus, saying, Hold my Faustus, work now thy hearts desire: the Copy of this enchanting booke was afterwards found by his seruant Christopher Wagner. Well (quoth Faustus to his Spirit) I have called thee to know what thou canst doe; if I have need of thy help. Then answered Mephostophiles, and sayed, My Lord Faustus, I am a flying Spirit, yea, so swift as thought can thinke to doe whatsoeuer. Here Faustus said, But how came my Lord and Master Lucifer to have so great a fall from heaven? Mephostophiles answered, My Lord Lucifer was a faire Angell, created of God as immortall, and being placed in Seraphims, whiche are abode the Cherubims, he would have presumed upon the Throne of God, with intent to thrust God out of his seat. Upon this presumption the Lord cast him downe headlong, and where before he was an Angell of light, now dwells in darknesse, not able to come neare his first place, without God send for him to appeare before him, as Raphael; but unto the lower degree of Angels, that have their conversation with men, he may come, but not unto the second degree of heavens that is kept by the Archangels, namely, Michael and Gabriel, for these are called Angels of Gods.

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Gods wonders: yet are these farre inferior places to that from whence my Lord and Master Lucifer fell: and thus far, Faustus, because thou art one of the beloved children of my Lord Lucifer, following and serving thy minde in manner as he did his, I have shortly resolued thy request, and more I will doe for the at thy pleasure. I thank the Mephophiles (quoth Faustus) come let us now goe to rest, for it is night: upon this they left their communication.

CHAP. XI.

How Doctor *Faustus* dreamed that he had seene Hell in his sleepe, and how he questioned with his Spirit of matters concerning Hell, with the Spirits answer.

The night following, after Faustus communication with Mephophiles, as concerning the fall of Lucifer, Doctor Faustus dreamed that he had seene a part of Hell, but in what manner it was, or in what place, he knew not: whereby he was much troubled in minde, and called unto him Mephophiles his Spirit, saying unto him, I pray the resolue me in this doubt: What is Hell, what substance is it of, in what place stands it, and when was it made? Mephophiles answered, Faustus thou shalt know, that before the fall of my Lord Lucifer there was no hell, but even then was hell ordained: it is no substance, but a confused thing: for I tell thee, that before all Elements were made, or the earth stien, the Spirit of God moved upon the waters, and darkness was oder all; but when God said [Let there be light] it was so at his Word, and the light was on Gods right hand, and he pascled the light. Judge thou further, God stood in the middle, the darkness was on his left hand, in the whiche my Lord was bound in chaunes till the day of Judgement. In this confused hell is nought to finde but a sulphurit fire, and stinking mist or fog. Farther, we Devils know not what substance it is of, but a confused thing: for as the bubble of water flyeth before the winde, so doth hell before the breath of God: Moreover the Devils know not how God hath layd the foundation of our hell, nor where it is: but to be short, Faustus, we know that hell hath neither bottom nor end.

CHAP. XII.

The second question put forth by Doctor *Faustus* to his Spirit, What kingdoms were in hell, how many, and what were the Rulers names?

Faustus spake againe to his Spirit, saying, Thou speakest of wonderfull things: I pray thee now tell me what kingomes are there in thy hell, how many are there, what are they called, and who rules them?

of Doctor Faustus.

them : The Spirit answered him, My Faustus, know that Hell is, as thou wouldest wylke with thy selfe, another world, in the whiche we have our being under the Earth, even to the Heavens : within the circumference thereof are contained ten Kingdomes ; namely,

1. Lacus mortis.	6. Gehenna,
2. Stagnum ignis.	7. Erebus.
3. Terra tenebrosa.	8. Barathrum,
4. Tartarus.	9. Styx.
5. Terra oblivionis.	10. Acheron.

The whiche kingdomes are governed by five Kings, that is, Lucifer in the Orient, Beelzebub in Septentrio, Beliall in Meridie, Ascaroch in the Occident, and Phlegeton in the midst of them all ; whose rales and dominions have no end until the day of Come. And thus farre, Faustus, hast thou heard of our rule and kingdome.

C H A P. XIII.

Another question put forth by Doctor *Faustus* to his Spirit, concerning his Lord *Lucifer*, with the sorrow that *Faustus* fell afterwards into.

Doctor Faustus began againe to reason with Mephostophiles, requiring him to tell him in what forme and shape, and in what estimation his Lord Lucifer was, when he was in fabor with God : Whereupon his Spirit required of him three dayes respite ; whiche Faustus granted. The thre dayes being expidit, Mephostophiles gaue him this answer ; Faustus, my Lord Lucifer (so called now, for that he was banished out of the clare light of Heaven) was at the first an Angell of God, yea, he was so of God ordained for shape, pompe, authority, worshynes and dwelinge, that he farre exceeded al the other creatures of God, yea, our Gold and precious stones ; and so illuminated, that he farre surpassid the brightnessse of the Sunne, and all other Stars, where God placed him on the Cherubims : he had a kingly office, and was always before Gods seat, to the end he myght be the more perfect in all his beynge : But when he began to be high-minded, proud, and so presumptuous, that he woulde usurpe the seat of Gods Majestie, then was he banished out from amongst the headenly powers, separated from their abiding, into the manner of a fiery stone that no water is able to quench, but continually burneth until the end of the world.

Doctor Faustus, when he had heard the words of his Spirit, began to consider with himselfe, having divers and sundry opinions in his head ; and very penitibly, saying nothing to his Spirit, he went into his chamber, and lay him on his bed, according to the words of Mephostophiles, which so pierced his heart, that he fell into sighing and great lamenta-

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lamentation, crying out, Alas, ah woe is me, what have I done : Even so shall it come to passe with me : am I not also a creature of Gods making, bearing his owne image and similitude, into whom he hath breathed the spirit of life and immortality, unto whom he hath made all things living subject ; but woe is me, my haughty mind, proud aspiring stomack, and filthy flesh, hath brought my soule into perpetuall damnation, yea, pride hath aversed my understanding, insomuch that I have forgot my Maker, the Spirit of God is departed from me ; I have promised the Devill my soule, and therefore it is but a folly for me to hope for grace, but it must be even with me as with Lucifer, thrown into perpetuall burning fire : ah woe is me that ever I was borne ! In this perplexity lay this miserable Doctor Faustus, having quite forgot his faith in Christ, never failing to repentence truly, thereby to attaine the grace and holy Spirit of God againe, the which would have been able to have resisted the strong assaults of Satan : for although he had made him a promise, yet he might have remembred, through true repentance sinnes once come again into the labour of God, which faith the faulthall firmly hold, knowing they that kill the body, are not able to hurt the soule : but he was in all his opinions doubtfull, without faith or hope, and so he concluded.

CHAP. XIV.

Another disputation betwixt Doctor *Faustus* and his Spirit, of the power of the Devill, and his envy to mankind.

After Doctor Faustus had a while pondred and sorrowed with himselfe, of his wretched estate, he called againe Mephostophiles unto him, commanding him to tell him the judgement, rule, power, attempts, tyranny, and temptation of the Devill ; and why he was moved to such kind of living : Whereupon the Spirit answered to this question : That thou demandest of me, will turne thee to no smal discontentment, wherefore thou shouldest not have desired of me such matters, for it toucheth the secrets of our Kingdome, although I can not deny to resolue thy request. Therefore know Faustus, that so soon as my Lord Lucifer fell from Heaven, he became a mortall enemy both to God and man, and hath used (as now he doth) all manner of tyranny to the destruction of man, as is manifest by divers examples : one falling suddenly dead, another hangs himselfe, another drownes himselfe, others stab themselves, others unlawfully despaire, and so come to utter confuson : The first Adam, that was made perfect to the similitude of God, was by my Lords policy, the whole decay of man ; yea Faustus, in hym was the beginning and first tyranny of my Lord

of Doctor Faustus. 11

Lord Lucifer to man: he did he with Cain, the same with the children of Israel, when they worshipped strange Gods, and fell to worshipping with strange women: the like with Saul: so did he by the seven husbands of her that after was the wife of Tobias: like wise Dagon our fellow brought to destruction ~~so~~ men, whereupon the Ark of God was stolne: and Belial made David to number his men, whereupon were slain ~~so~~ also he deceived King Solomon, that worshipped the Gods of the Heathen. And there are such Spirits unnumberable, that can come by men, and tempt them, drive them to staine, and waken their belefe: for we rule the hearts of Kings and Princes, stirring them up to warre and bloodshed, and to this intent doe we spread our selves throug' out all the world, as the hidde[n] enemies of God and his Sonne Christ, yea, and all that worship them; and that thou knowest by thy selfe, Faustus, how we have dealt by thee. To this said Faustus, then thou didst also beguile me: I did what I could to helpe thee forward; for as soon as I saw how thy heart did despise thy degree taken in Divinity, and didst study to search and know the secrets of our Kingdome, then did I enter into thee, giving thee divers soule and thy cogitations, prickting thee forward in thine intent, persuading thee thou couldst never attaine to thy desire, till thou hadst the helpe of some Devill: and when thou wast delighted in this, then toke I root in thee, and so firmly, that thou gavest thy selfe to us both body and soul, which thou canst not deny. Hereat answered Faustus, thou sayest true, I cannot deny it: Ah woe is me, most miserable Faustus, how have I been deceived: had I not had a desire to know too much, I had not been in this case: for having studie the lives of the holy Saints and Prophets, and thereby thought to understand sufficient heavenly matters, I thought my selfe not worthy to be called Doctor Faustus, if I shoulde not also know the secrets of Hell, and be associated with the furious Fiends thereroe: now therefore must I be rewarded accordingly. Which speeches being uttered, Faustus went very sorrowfull away from his Spirit.

CHAP. XV.

How Doctor *Faustus* desired againe of his Spirit, to know the secrets and paines of Hell: and whether those damned Devils and their company, might ever come into the favour and love of God againe.

Doctor Faustus was ever pondring with himselfe, how he might get loose from so damnable an end as he had given himselfe unto, both soule and body: But his repenting was like that of Cain and Iudas, he thought his sinnes greater than God could forgive; whereupon resting his minde, he looke up to heauen, but saw nothing therein, for his heart was so possessed of the Devill, that he could thinke on nought else but

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of Hell, and the paines thereof. Wherfore in all haste he calleth unto him his Spirit Mephophilus, desiring him to tell him some more of the secrets of Hell, what paines the damned were in, and how they were tormented: and whether the damned soules might get againe the favour of God, and so be released out of their tormentes, or not: Wherupon the Spirit answered, My Faustus, thou mayst well leare to question any more of such matters, for they will but disquiet thy minde: I pray thee what meanest thou: thinkest thou through these thy fancies to escape us: No, for if thou shouldest climb up to heauen, there to bide thy selfe, yet wold I thrust thee downe againe; for thou art mine, and then belongeth unto our society: therfore, swest Faustus, thou wilst repeat this thy foolish demand, except thou be content that I shall tell thee nothing. Quoth Faustus ragely, I will know, or I will not live; therfore dispatch and tell me: to whom Mephophilus answered, Faustus it is no trouble unto me at all to tell thee; and therfore sith thou foarest me thereto, I will tell thee thinngs to the terror of thy soule, if thou wilst abides the hearing. Thou wilst haue me to tell thee of the secrecy of hell, and of the paines thereof: know Faustus, that Hell hath many figures, semblances, and names; but it cannot be named or figured in such sort unto the living that are damned, as it is to those that are dead, and doe both se and seale the tormentes thereof: For Hell is said to be deadly, out of which came never any to life againe but one, but he is nothing for thee to reckon upon: Hell is blood-thirsty, and is never satisfied: Hell is a valley, into the which the damned soules fall; for so soone as the soule is out of mans body, it wold gladly goe to the place from whence it came, and climbeth up above the highest hills, even to the Heavens, where being by the Angell of the first Mobil dented entertainment / in consideration of their evill life spent on the earth / they fall into the deepest pit or valley, that hath no bottome, into a perpetuall fire, which shall never be quenched: for like as the flint shalbe into the water, loseth not his dircne, neither is the fire extinguished; even so the hellish fire is unquenchable: and even as the flint stone in the fire burnes red hot, and consumeth not; so likewise the damned soules in our hellish fire are ever burning, but their paine never diminishing: therfore is Hell called the everlasting paine, in which is neither hope nor mercy: So it is called utter darknesse, in which we see neither the light, the Sunne, Mone, nor Starre: and were our darknesse like the darknesse of the night, yet were there hope of mercy; but ours is perpetuall darknesse, cleane exempt from the face of God. Hell hath also a place within it, called Chasma, out of which issueth all manner of thunders, lightnings, with such shriekings and waylings, that oftentimes the very Devils themselves stand in feare thereof: for one while it sendeth forth wylde, with exceeding snow, halle and raine,

of Doctor Faustus.

congealing the water into Ice; with the whiche the damned are frozen, gnash their teeth, howle and cry, and yet cannot dye.

Other whiles, it sendeth forth most horible hot mistes as fogs, with bashing of flames of fire and by limestone, wherein the sorrowful soules of the damned lye brysling in their reiterated tormentes; yea, Faustus: Hell is called a prison, wherein the damned lye continually bound: it is called Pernicies and Exicum, death, destruction, hartfullnesse, mischiese, a mischance, a pitifull and evill thyng, world without end. We have also with us in Hell a Ladder, reaching of exceeding heighthe, as thongh the top of the same wold touch the heavens; on which the damned ascend to sieke the blessing of God; but thongh their inidelity, when they are at the very highest degré, they fall downe againe into their former miseries, complaining of the heat of that unquenchable fire: yea, sweet Faustus, so much understand thou of hell, the whyle thou art desirous to know the secrets of our Kingdome. And mark Faustus, Hell is the mate of death, the heat of fire, the shadow of heauen and earth, the oblivion of all godnesse, the paines unspeakable, the grieses unremoeable, the dwellings of Devills, Dragons, Serpents, Adders, Loads, Crocodils, and all manner of venemous and noyseome creatures: the puddle of staine, the stinking fog ascending from the Stygian Lake, brimstone, pitch, and all manner of uncleane metals, the perpetuall and unquenchable fire, the end of whose miseries was never purposed by God: yea, yea, Faustus, thou sayest I shall, I must, nay I will tell the secrets of our Kingdome, for thou buyest it dearely, and thou must and shalt be partaker of our tormentes, that (as the Lord said) shall never cease: for Hell, the two mans belly, and the earth, are never satisfied: there shalt thou abide horible tormentes, trembling, gnashinge of teeth, howling, crying, burning, fræzing, melting, swimmung in a Labyrinth of miseries, scalding, smooking in thyne eyes, stinkinge in thy nose, boarstenesse in thy speech, deafenesse of thy ears, tremblinge of thyne hands, biting thyne owne tongue with pain, thy heart crushed as with a preesse, thy bones broken, the Devills tosseing strebands unto thee, yea, thy whole carcase tolled upon marchforks, from one Devil to another; yea Faustus, then wylt thou wyl for death, and he wyl fly from thyne unspeakable tormentes shall be every day augmented more and more, for the greater the sinne, the greater is the punishment. Now wylle thou this, my Faustus: a resolution answereable to thy request.

Lastly, thou wyl have me tell the that whiche belongeth onely to God, whiche is, if it be possible for the damned to come againe into the fabor of God, or not: why Faustus, thou knowest that this is against thy promise, for what sholdst thou desire to know ther, having already givene thy soule to the Devil, to have the pleasure of the world, and to know the secrets of hell; therefore thou art damned, and how-
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bank then then come againe to the labor of God. Wherefore I directly answere, no : for to mysover God hath forsaken, and thrown into Hell, must there abide his wrath and his ignation, in that unquenchable fire, where is no hope of mercy to be looked for, but abiding in perpetuall paines world without end : for even as much it is sayd of this Paulus, to hope for the favor of God againe, as Lucifer himselfe ; who indeed, althoough he and we have a hope, yet it is to small ayeyle, and taketh none effect, for out of that place God will neither heare crying nor sighing, if he doe, thou shalt have a little remorse, as Dives, Cain, and Judas hab: what helpeth the Emperoz, King, Prince, Duke, Earle, Baron, Lord, Knight, Esquire, or Gentleman, to cry for mercy being there ? Nothing : for if on earth they would not be tyrants, and selfe willed, rich with covetousnesse, pround with pompe, gluttons, drunkards, whoremongers, backbiters, robbers, martherers, blasphemers, and such like, then were there some hope to be looked for : therefore my Faustus, as thou commest to hell with these qualities, thou mayest lay with Cain, thy sinnes are greater than can be forgiuen, goe hang thy selfe with Judas, and lastly, be content to suffer torments with Dives. Therefore know Faustus, that the damned have neither end nor time appointed, in the which they may hope to be released, for if there were any such hope that they by throwing one drop of water out of the sea in a day untill it were dry, or there were one heape of sand, as high as from the earth to the heavens, that a bird carrying away but one corn in a day, at the end of this so long labout, that yet they might hope at the last God would have mercy on them, they would be consoled : but now there is no hope that God once thinkes upon them, or that their howling shall ever be heard : yea, so impossible it is for this to hide thy selfe from God, as impossible for the to remode the Mountaines, or to empty the sea, or to tell the drops of raine that have fallen from heauen untill this day, or to tell what there is most in the world : yea, and for a Camel to goethrough the eye of a needle : even so impossible it is for the Faustus, and the rest of the damned, to come againe into the labor of God : and this Faustus hast thou heard my last sentence, and I pray God howe dost thou like it ? But know this, that I counsell thee to let me be myneselfe hereselfe, with such disputation, or else I will vex thee therewith to thy small contentment. Doctor Faustus departed from his spirit very penitent and sorrowfull, laying him on his bed, altogether doubtful of the grace and favor of God : wherefore he fell into fantastical cogitations : saime he would have had his soule at thebeginning, but the Devil had so blinden him, and taken such depe root in his heart, that he could never thinke to crave Gods mercys : he if by chance he had any god motion, straightwayes the Devil woulde thrust in a faire Lady into his chamber, which fel to killing

of Doctor Faustus.'

hissing and dalliance with him: through which meanes he forswore his godly motions in the wind, going forward still in his wicked practises, to the utter ruine both of his body and soule.

CHAP. XVI.

Another question put forth by Doctor Faustus to his Spirit Mephostophilis of his owne estate.

Doctor Faustus being yet desirous to bearre more strange thinges, called his Spirit unto him, saying, My Mephostophilis, I have yet another suit unto thee, which I pray thee deny me not to resolve me of. Faustus (quoth the Spirit) I am loth to reason with thee any further, for thou art never satisfied in thy minde, but alwayes bringest me a new: yet I pray thee this once (qd. Faustus) doe me so much labour, as to tell me the truth in this matter, and hereafter I will be no more so earnest with thee. The Spirit was altogether against it: but yet since more he would abide him: Well (said the Spirit to Faustus) what demandest thou of me? Faustus said, I would gladly know of thee, if thou werst a man in manner and forme as I am, what wouldest thou doe to please both God and man? Whereat the Spirit smilid, saying, My Faustus, if I were a man as thou art, and that God had adornd me with those gifts of Nature as thou once hadst, even so long as the breath of God were by, and within me, would I humble my selfe unto his Majestie, endeavouring in all that I could, to keepe his Commandementes, praise him, and glorie him, that I might continue in his labour, so were I sure to enjoy the eternall joy and felicity of his Kingdome. Faustus said, but that I have not done. So, thou sayest truth (qd. Mephostophilis) thou hast not done it, but thou hast denied the Lord thy maker, which gavest thee the breath of life, speach, hearing, sight, and all other thy reasonable sensles, that thou myghtest understand his will and pleasure, to live to the glory and honor of his Name, and to the advancement of thy body and soule: him, I say, being thy Maker, hast thou denied and despised, yea, wilfully hast thou applied that excellent gift of thy understanding, and gidden thy soul to the Devil: therefore give none the blamie but thine owne selfe will, thy prond and aspiring minde, which hath brought thee into the wrath of God, and utter damnation. This is most true (qd. Faustus) but tell me Mephostophilis, wouldest thou be in my case as I am now? Yea, said the Spirit (and with that lette a great sigh) for yet I would so humble my selfe, that I would win the favour of God. Then said Doctor Faustus It were sime enough for me, if I intended True (said Mephostophilis) if it were not for thy great sinnes, which are so odious and detestable in the sight of God, that it is too late for

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that, for the wrath of God resteth upon thee. Leave off (quoth Faustus)
and tell me my question to my greater comfort.

CHAP. XVII.

Here followeth the second part of Doctor *Faustus* his life and
practices, untill his end.

Doctor *Faustus* having received denial of his Spirit, to be resolbed
any more in such questions propounded, forgot all god wozkes,
and fell to be a Kalender-maker, by the helpe of his Spirit, and also
in shourt time to be a god Astronomer or Astrologian: he had learned
so perfectly of his Spirit the course of the Sun, Mone, and Starres,
that he had the most famous name of all the Mathematicians that
lived in his time, as they well appear by his works dedicated unto
sundry Dukes and Lords: for he did nothing without the advice of his
Spirit, which learned him to presage of matters to come, which have
come to passe since his death. The like praise wonne he with his
Kalenders & Almanacks making: for when he presaged of any thing,
operations, and alterations of the Weather or Elements, as winde,
raine, foggs, snow, halfe, moist, dry, warme, cold, thunders, lightning,
it fell so dely sent, as if an Angell of heaven had forwarned it. He did
not like the unskilfull Astronomers of our time, that set in Winter,
cold, moist, dry, frosty: and in the Dogdages, hot, dry, thunders,
fire, and such like: but he set in all his works, day and houre, when,
where, and how it shold happen. If any wonderfull thing were at
hand, as mortallity, famine, plague, or warres, he would set the time
and place, in true and just order, when it shold come to passe.

CHAP. XVIII.

A question put forth by Doctor *Faustus* to his Spirit, concerning
Astronomy.

Now *Faustus* falling to practise, and making his Prognostications,
he was doubtfull in many points: wherefore he called unto him
Mephostophilis his Spirit, saying, I finde the ground of this science
very difficult to attaine unto: for when that I conferre Astronomia
and Astrologia, as the Mathematicians and ancient Writers have
left in memory, I finde them to vary, and very much to disagree: wherefore I pray thee to teach me the truth in this matter. To whom
his Spirit answered, Faustus, thou shalt know, that the practitioners
of Speculations, as at least the first inventors of these arts, have done
nothing of themselves certain whereupon thou mayst attaine, to the
true prognosticating or presaging of things concerning the Heavens
and the influence of the Planets: for if by chance some one Mathe-
matician

of Doctor Faustus.

mation of Astronomer have left behind him any thing worthy of me, moyp, they have so blinded it with Enigmatical words, blind Characters, and such obscure figures, that it is impossible for an earthly man to attaine to the knowledge thereof, without the ayd of some Spirit, or else the speciall gift of God, for such are the hidden works of God from men, yet doe we Spirits, that sive and slet all Elements, know such, and therer is nothing to be done, or by the heavens portended, but we know it, except onely the day of Doome: wherefore Faustus learn of me, I will teach the coarse and recourse of h P O Q & C. the caple of winter and summer, the exaltation and declination of the Sun, & Eclipse of the Moon, the distance & heighth of the Poles & every fired Star, the nature and opposition of the Elements, sic ay, water, and earth, and all that is contained in them, yea, herein therer is nothing hidden from me, but only the filthy essence whiche once thou hadst Faustus at liberty, but now thou hast lost it past recovery: therfore leav-
ing that which will not be again had, learne now of me to make thun-
der, lightning, hale, snow, and raine, the clouds to rend, the earth and
craggy rocks to shake and split in sunder, the Seas to swell and rose,
and over-run their marks: knowest thou not that the deeper the Sun
shynes, the hotter he pierces? so the moze thy Art is famous whilst
thou art here, the greater shall be thy name when thou art gone.
Knowest not thou that the earth is frozen, cold, and dry: the water
running, cold, and moist: the ayre flying, hot, and moist: the fire
consuming, hot, and dry? Dea Faustus to make thy heart be inflamed
like the fire, to mount on high: learne Faustus to fly like my selfe, as
swift as thought, from one Kingdome to another, to sit at Princes
tables, to eat their dainty fare, to have thy pleasure of their Ladies,
wives, and Concubines: to use all their Jewels and costly robes, as
things belonging unto the, and not unto them: learn of me, Faustus,
to runne thorow walls, doores, and gates of stone and Iron, to
creape into the earth like a Woloze, to swim in the water like a Fish,
to sive in the ayre like a Bird, and to lide and nourish thy selfe in the
fire like a Salamander: so shalt thou be famous, renowned, farre
spoken of, and exalted for thy skill, going on hantes, not hurting thy
feet, carrying fire in thy bosome, and not burning thy shirt: seeing
thorugh the heavens as thorugh a Crystall, wherein is placed the
Planets, with all the rest of the presaging Comets, the whole circuit
of the World from the east to the West, North and South: there
shalt thou know, Faustus, wherefore the fiery Sphere above, and the
signes of the Zodiac doth not burne and consume the whole face of
the earth, being hindered by placing the two moist Elements be-
twene them, the ayre clouds and the waering waves of water:
yea, Faustus, I will learne that the secrets of Nature, what the cause
is, that the Sunne in Summer, being at the highest, giveth all his
heat

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heat dothewards on the earth: and being Winter, at the lowest, gibeth all his heat upward into the Heavens, that the snow should be of so great vertue as the hony, and the Lady Saturnia in Occulتو, more hotter than the Sunne in Manifesto. Come on my Faustus, I will make this as perfect in these things as my selfe, I will learene the to goe invisible, to finde out the Mines of Gold and Silver, the sodines of pretious stones, as the Carbuncle, the Diamond, Saphire, Emerald, Ruby, Topas, Jacinth, Granat, Jaspis, Amethyst: use all these at thy pleasure, take thy hearts desire, thy time Faustus weareth alway, then why wilt thou not take thy pleasure of the world? Come up, we will goe unto Kings at their owne Courts, and at their most sumptuous Banquets be their guests: if willingly they invite us not, then perforce we will serue our owne turne with their best meat, and daintiest wine. Agrēd, quoth Faustus, but let me pause a while upon this thou hast even now declared unto me.

CHAP. XIX.

How Doctor *Fauſtus* fell into despaire with himselfe, for having put a question unto his Spirit, they fell at variance, whereupon the roote of Devils appeared unto him, threatening him sharply.

Doctor Faſtus revolbed with himselfe the ſpeeches of his Spirit, and became ſo wofull and ſorrowfull in his cogitations, that hee thought himſelfe already ſeying in the hotteſt flames of Hell: and lying in this muſe, ſuddenly there appeared unto him his Spirit, demanding what thing ſo grieved and troubled his conſcience? Whereat Doctor Faſtus gaue no anſwer: yet the Spirit lay very earnestly upon him to know the cauſe, and if it were poſſible he woule ſind remedy for his grieſe, and eafe him of his ſorrowes. To whom Faſtus anſwered, I haue taken theſe unto me as a ſeruant to doe me ſervice, and thy ſervice will be very deare unto me: yet I cannot haue any diſſiſtence of theſe farther than thou liſt thy ſelfe, neither doeft thou in any thing as it becometh theſe. The Spirit replied, My Faſtus, thou knowest that I was never againſt thy commandement as yet, but ready to ſerue and reſolue thy queſtions, althoſh I am not bound unto theſe in ſuch reſpects as concerne the herte of our Kingdome: yet was I alwayes willing to anſwer theſe, and ſo am I ſtill: therefore my Faſtus ſay on boldly, what is thy will and pleasure? At which words the Spirit ſtole away the heart of Faſtus, who ſpake in this ſort: Mephophilis, tel me how & after what ſort God made the world & all the creatures in it, a wry man was made after the Image of God. The Spirit hearing this, anſwered Faſtus, thou knowest that all this is in vaine for theſe to aſke: I know that thou art ſo ſorū that thou haſt

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hast done, but it availeth thee not; for I will teare thee in a thousand pieces if thou chance not thy opinions: and hereat he banished away. Whereat Faustus all sorrowfull for that he had put forth such a question, fell to weeping and to howling bitterly, not for his sinnes towards God, but that the Devil was departed from him so suddenly in such a rage. And being in this perplexity, he was suddenly taken in such an extreme cold, as if he would have frozen in the place where he sat; in which the greatest Devil in Hell appeared unto him, with certaine of his hideous and infernall company, in most ugly shapes, that it was impossible to thinke upon; and traversing the Chamber round about where Faustus sat, Faustus thought to himselfe, now are they come for me though my time be not come, and that because I have asked such questions of my Servant Mephostophiles: at whose cogitations the chiefeft Devil, which was the Lord, unto whom he gave his soule, that was Lucifer, spake in this sort: Faustus, I have seene thy thoughts, which are not as thou hast vowed unto me, by the dñe of this Letter, and shewed him the Obligation which he had written with his owne blood, wherefore I am come to distre thee, and to shew thee some of our hellish pastimes, in hope that will draw and confirme thy minde a little more steadfast unto us. Content, quoth Faustus, goe to, let me see what pastime you can make. At which wordes, the great Devil in his likenesse late him downe by Faustus, commanding the rest of the Devils to appeare in the forme, as if they were in Hell. First entered Beliall in forme of a Beare, with curled black haire to the ground, his eares standing upright: within the eares were as red as blood, out of which issned flames of fire; his teeth were at least a foote long, and as white as snow, with a tayle three ellis long (at the least) having two wings, one behinde each arme: and thus one after another they appeared to Faustus in forme as they were in hell. Lucifer himselfe late in manner of a man all hairy, but of a browne colour like a Squirrell curled, and his tayle turning upward on his backe as the Squirrels use: I think he could crack Nuts too like a Squirrell. After him came Bezelibus in curled haire of a horseflesh colour, his head like the head of a Bull, with a mighty paire of boynes, and two long eares downe to the ground, and two wings on his backe with prickynge thynge like thornes; out of his wings issned flames of fire, his tayle was like a Cowes. Then came Astaroth in the forme of a Worme, going upright on his tayle, and had no feet, but a tayle like a slow worme; under his chaps grew two short hands, and his backe was cole blacke, his belly thicke in the middle, yellow like gold, having many brestles on his backe like a Hedgehogge. After him came Cannagotta, being white and gray mixed, exceeding curled and hairy, he had a head like the head of an Asse, and a tayle like a Cat, and claws like an

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There lacking nothing of an ell broad. Then came Anobis, this Devil had a head like a Dogge, white and black haire, in shape like a Begge, saying that he had but two feet, one under his throat, the other at his tayle; he was fourt ells long, with hanging eares like a Bloud-hound. After him came Dithican, he was a looxt waef, in forme of a Phesant, with shining feathers, and fourt feet; his neck was grēne, his body red, and his stete blacke. The last was called Brachus, with fourt short stete like a Henghogg, yellow and green; the upper side of his body was browne, and the belly like blue flames of fire; the tayle red like the tayle of a Monk. The rest of the Devils were in forme of unseizable beasts, as Swine, Harts, Beares, Wanles, Apes, Babes, Goats, Antelopes, Elephants, Dragons, Horses, Asses, Lions, Cats, Snakes, Toads, and all manner of ugly odious Serpents and Wraynes: yet came in such sort, that every one at his entry into the Hall, made their reverence unto Lucifer, and so toke their places, standing in order as they came, untill they had filled the whole Hall, wherewith suddenly fell a most horible thunder-clap, that the house shoke as though it wold have fallen unto the ground; upon which every Manser had a muck-fork in his hand, holding them towards Faustus as though they wold have runne at him: which when Faustus perceived, he thought upon the woors of Mephostophiles, when he told him how the soules in hell were tormentid, being cast from devill to devill upon muck-forks, he thought verily to have been tormentid there on them in like sort. But Lucifer perceiving his thought spake to him, My Faustus, how likeliest thou this forme of mine? quoth Faustus, why came not you in another manner of shape? Lucifer replied, we cannot change our heilish forme, we have shewed our selves here, as we are there: yet can we blind mens eyes in such sort, that when we will, we repaire unto them, as if we were men or Angels of light, althoough we dwelling be in darknesse. Then said Faustus, I like not so many of you together: whereupon Lucifer commanded them to depart, except seven of the principall, wherwith they presently vanished, whiche Faustus perceiving, he was somewhat better comforted, and spake to Lucifer, Whereto is my seruant Mephostophiles? let me see if he can doe the like, whereupon came a fierce Dragon flying, and spitting fire round about the house, and comming towards Lucifer made reverence, and therchan ged himselfe to the forme of a Fryer, saying, Faustus, What wolt thou? Faustus said, I wull that thou teach me to transforme my selfe in like sort as thou and the rest habe done: then Lucifer put forth his hand and gaue Faustus a booke, saying, Hold, do what thou wull; which he loking upon straightwayes changed himselfe to a Dogge, then into a Swaine, then into a Dragon, and shewing this for his purpos, he liked him well. Quoth he to Lucifer, and how cometh it that

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that so many filthy forms are in the world? Lucifer answered, They are ordained of God, as plagues unto men, and so shalt thou be plagued (quoth he.) Whereupon came Scorpions, Wasps, Gnats, Flies, and Gnats, which fell to stinging and biting him, and all the whole house was filled with a most horrible stinking fogge, insomuch that Faustus saw nothing, but still was tormented: wherefore he cryed for helpe, saying Mephostophilis, my faithfull servant, where art thou? helpe, helpe, I pray thee: hereat the Spirit answered nothing, but Lucifer himselfe said, Ho, ho, ho, Faustus, how likest thou the creation of the World? and incontinent it was cleare againe, and the Devils and all the filthy catell were banished, onely Faustus was left alone, seeing nothing, but hearing the sweetest musick that ever he heard before, at which he was so ravished with delight that he forsgat his feares he was in before and it repented him that he had seen no more of their pastime.

CHAP. XX.

How Doctor Faustus desired to see hell, and of the manner how he was used therein.

Doctor Faustus bethinking how his time went away, and how he had spent eight yeares thereof, he meant to spend the rest to his better contentment, intending quite to forget any such motions as might offend the Devil any more: wherefore on a time he called his Spirit Mephostophilis, and said unto him, Bring thou hither unto me thy Lord Lucifer or Belial: he brought him (notwithstanding) one that was called Beelzebub, the which asked Faustus his pleasure: Quoth Faustus, I would know of thee if I might see Hell, and take a view thereof: But that shalt, said the Devil, and at midnight I will fetch thee. Well, night being come, Doctor Faustus adayred very diligently for the coming of the Devil to fetch him, and thinking that he tarryed all too long, he went to the window, where he pulled open a casement, and looking into the Element, he saw a cloud in the North, more blacke, and darker, and obscure than all the rest of the skye, from whence the winde blew most horrible right into Faustus his chamber, and filled the whole house with smokes, that Faustus was almost smothered: hereat fell an exceeding thunder-clap, and without came a great ragged blacke Beare, all curied, and upon his backe a Chaire of beaten gold, and spake to Faustus, saying, Up and away with me: and Doctor Faustus, that had so long abode the smoke, with rather to be in hell than there, got on the Devil, and so they went together. But marke how the Devil binde him, and made him believe he carried him into hell, for he carried him

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him into the ayre, where Faustus fell into a sound sleepe, as if he had late in a warme water or bath: at last they came to a place whiche burneth continually with flashing flames of fire and brimstone; whereon issued an exceeding mighty clap of thunders, with so horrible a noyse that Faustus awaked: but the Devill went forth on his way, and carried Faustus therewith, yea notwithstanding howsoeuer it burnt, Doctor Faustus fel no more heat than as it were the glimpe of the sun in May; there heard he all manner of mischee to overcome him, but saw none playing on them; it pleased him well, but he durst not aske, for he was forbidden it before. To met the Devill and the greate that came with him, came thre other ugly Devils, the whiche ranne backe againe before the Beare, to make the way; against whom there came running an exceeding great Hart, whiche would have thrust Faustus out of his chaire; but being defended by the other three Devils, the Hart was put to the repulse: thence going on their way, Faustus looked, and behold there was nothing but Snakes, and all manner of venomous beasts about him, whiche were exceeding great; unto the whiche Snakes came many Stoakes, and swallowed up all the whole multitude of Snakes, that they left not one: whiche when Faustus saw, hee maruelled greatly: But proceeding further on their hellish voyage, there came forth of an hollow clift an exceeding great spynge Wall, the whiche with such a force hit Faustus his Chaire with his head and boynes, that he turned Faustus and his Beare over and over, so that the Beare vanished away: whereat Faustus began to cry, Oh, woe to me that ever I came here: for he thought there to have been beguiled of the Devill, and to make his end before his time appointed or conditioned of the Devill: but shortly after came to him a monstrous Ape, bidding Faustus to be of god cheere, and said, Get upon me: all the fire in Hell seemed to Faustus to have been put out, whereupon followed a monstrous thicke fog, that he saw nothing, but shortly it seemed to him to war clere, where he saw two great Dragons fainted unto a Waggon, into the whiche the Ape ascended, and set Faustus therein: forth flew the Dragons into an exceeding darke cloud, where Faustus saw neither Dragons nor Chariot where he late, and such wherte the cryes of tormentted Soales, with mighty thunders claps, and flashing lightnings about his eares, that pale Faustus shake so feare. Upon this they came to a water, thick and silpy, thicke like mudder, into the whiche ranne the Dragons sinking under with Waggon and all, but Faustus fel no water, but as it were a small mist, saying that the waves beat so sore upon him, that he saw nothing under and over him but only water, in the whiche he lost his Dragons, Ape, and Waggon: and sinking yet deeper and deeper, he came at last as it were upon a high Rock, where the waters parted, and left him thereon: but when the water

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water was gone, it seemed to him he shold there have ended his life, for he saw no way but death: the Rock was as high from the bottom as heaven is from the earth; there sat he, seeing nor hearing any man; and looked ever upon the Rock: at length he saw a little hole, out of the which issued fire: thought he, How shall I now doe? I am so taken of the Devils and they that brought me hither, here must I either fall to the bottom, or burn in the fire, or sit in despaire: with that in his madnesse he gave a slip into the fiery hole, saying, Hold you infernall hags, take herethys sacrifice as my last end, that which I justly have deserued: upon this he was entred, and finding himselfe as yet unburned, or touched of that fire, he was the better assayed; but there was so great a noyse, that he never heard the like before, it passed all the thunders that ever he had heard; and comming downe further to the bottome of the Rocke, he saw a fire, wherein were many worthy and noble personages, as Imperours, Kings, Dukes, and Lords, and many thousands more of tormented soules, at the edge of which fire, ranne a most pleasant, cleare, and cold water to behold, into the which many tormented soules sprang out of the fire to coole themselves, but being so exceeding cold, they were constrained to returne againe into the fire, and thus wearied themselves, and spent their endlesse torments out of one labyrinth into another, one while in heat, another while in cold: but Faustus standing here all this while gazing on them that were thus tormented, he saw one leaping out of the fire and screeching horribly, whom he thought to have knowne, wherefore he would faine have spoken unto him, but remembred that he was forbidden, he restrained speaking. Then this Devil that brought him in, came to him againe in like[nesse] of a Beare, with the chaire on his backe, and had him sit up, for it was time to depart: so Faustus got up, and the Devil carried him out into the ayre, where he had so sweet mistick, that he fell alasse by the way. His boy Christopher being all this while at home, and missing his master so long, thought his master would have tarried and dwelt with the Devil for ever: but whilist his boy was in these cogitations, his master came home, for the Devil brought him home fast alasse as he late in the chaire, and threw him on his bed, where beeing thus left of the Devil he lay untill day. When he awaked, he was amazed, like a man that had bene in a darke dungeon: musing with himselfe if it were true or false that he had bene bell, or whether he was blinded or not: but he rather perswaded himselfe he had bene where than otherwise, because he had seene such wonderfull things: wherefore he most carefully toke pen and inke, and wrote those things in order as he had seene: which writing was afterwards found by his boy in his study; which afterwards was published to the whole City of Wittenberg in print, for example to all Christians.

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CHAP. XXI.

How Doctor *Faustus* was carried through the ayre, up to the heavens, to see the whole world, and how the Sky and Planets ruled: after the which he wrote a Letter to his friend of the same to Lippzig, and how he went about the world in eight dayes.

This Letter was found by a Freeman and Citizen of Wittenberg, written with his owne hand, and sent to his friend at Lippzig, a Physician, named Love Victory; the contents of which were as followeth: Amongst other things (my loving friend and brother) I remember yet the former friendship we had together, when we were Schoole-fellowes and Students in the University at Wittenberg, whereas you first studied Physick, Astronomy, Astrology, Geometrie, and Cosmography: I to the contrary (you know) studied Divinity, notwithstanding unto in any of your above studies I am sure (I am perswaded) farrer than your selfe: for scilence I began I habs never ceasid; for (mighty I speake it without affreying mine own p[ro]p[ri]etie) my h[ab]itudes and other practices have not only the commun-
ications of the common soyle, but also of the chiefeest Lords and Nobles of this our Dutch Nation, because (which is chieely to be noted) I write and prelge of matters to come, which all acc[ur]d and fall out so right, as if they had binne already seen before. And for that (my be-
loved Victory) you write to know my doings which I made unto the
readers, the which (as you certifie me) you have had some suspi-
cion of, although you partly perswaded your selfe that it is a thing un-
possible: no matter for that, it is as it is, and let it be as it will, once
it is done in such manner as now according unto your request I will
you here to understand.

I being once layd in my bed, and could not sleepe for thinking on
my h[ab]itudes and practices, I marvelled with my selfe how it were
possible that the f[ut]urament should be knowne, and so largely written
of men, or whether they write true or false, by their owne opiniones
or suppositiones, or by due obseruations and true course of the
heavens. Behold, I thought my house would have beene blowne downe,
so that all my boxes and chests were open, whereat I was not a little
affrighted, for without I heard a groaning voyce, which said, Get up,
the dore of thy h[ou]se, minne, and thought thou shal[le] be. At the which
I answered, what my heart desired, that would I thinke se, and to
make profe, if I shal[le] se, I will away with the. Wher then (quoth
he) looke out at thy window, there commeth a messenger for thee;
that was I, and beholde there stid a Waggon, with two Dragons before it to drawe the same, and all the Waggon was on fire burning
fire, and so that the Spine Cholle, I was the Willinger at that time
to

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to depart, but the voyce spake againe, sit up and let us away: I will (said I) goe with the, but upon this condition, that I may aske after all things that I see, heare, or thinke on: the voyce answered, I am content so this time. Whereupon I got me into the Waggon, so that the Dragons carried me upright into the ayre.

The Waggon had soure whelmes, the which rattled so, and made such a noyse, as if we had been all this while running on the stones: and round about us snew flames of fire; and the higher that I came, the mōre the earth seemed to be darkned, so that we thought I came out of a Dungeon: and looking downe from Heauen; behold Mephophilus my Spirit and her bant was behinde me, and when he perceived that I saw him, he came and sat by me, to whom I said, I pray thee Mephophilus whither shall I goe now? Let not that trouble thy minde, said he, and yet they carried us higher up. And now will I tell thee (god friend and schollfellow) what things I have seene and probed: so on the Tuesday went I out, and an Tuesday seuen nights following I came home againe, that is eight dayes, in which time I slept not, nor not one winke came into my eyes: and we went invisible of any man: and as the day began to appear, after the first nights journey, I said to my Spirit Mephophilus, I pray thee how farre have we now ridden, I am sure thou knowest, for me thinkes we have ridden exceeding farre, the world seemeth so little. Mephophilus answered me, My Faustus, beleede me, that from the place from whence thou camest, unto this place where we now are, is already soyle seuen leagues right in height. And as the day increased, I looked downe into the World; Asia, Europe, and Africa I had a sight of: and being so high, quoth I to my Spirit, tell me how these Kingdome lye, and what they are called: the which he denyed not, saying, Here this on our left hand is Hungaria, this is also Prussia on our left hand, and Poland, Muscovia, Tartarelia, Bohemia, Saxony: and here on our right hand, Spaine, Portugall, France, Engeland and Scotland: then right on before us lye the Kingdome of Persia, India, Arabia, the King of Althar, and the great Chan: now are we come to Wittenberg, and are right over the Countre of Weim and Austria, and ere long will be at Constantiople, Tripoli, and Jerusalem, and after will we pierce the frozen Zone, and shozily touch the Horizon and the Zenith of Wittenberg. There looked I on the Ocean Sea, and beheld a great many Ships and Gallyes ready to the battell one against another; and thus I spent my journey: now cast I my eyes dere, now there, towards South, North, East, and West: I have bene in one place where it rained and hasted, and in another where the Sun shone exceeding faire, and so I think that I saw most things in and about the world, with great admiration, that in one place it rained, and in another halle and shrow: on this wise, the Sun shone bright

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bright, some hills covered with snow never consuming, others were so hot that grasse and trees were burned and consumed therewith. Then looked I up to the heavens, and behold they went so swift, that I thought they would have sprung in thousandes. Likewise it was so cleare and so hot, that I could not long gaze upon it, it so dimmed my sight: and had not my Spirit Mephophilis covered me, as it were with a shadowing cloud, I had beene burnt with the extreme heat therewith: for the skye, the which we behold here when we looke up from the earth, is so fast and sicke as a wall, cleare and shinting bright as Chrystall, in the which is placed the Sunne, which casteth forth his rayes and beames over the universall world, to the uttermost confines of the earth. But we thinke that the Sunne is very little: no, it is altogether as big as the world: Indeed the body substantiall is but little in compasse, but the rayes or streames that it casteth forth, by reason of the thing wherein it is placed, maketh him to extend and he x himselfe over the whole world: and we thinke that the Sunne runneth his course, and that the heavens stand still: no, it is the heavens that moveth his course, and the Sunne abideth perpetually in his place, he is permanent and fixed in his place, and althoþ we see him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in the Occident or West, yet is he at the lowest in Septentrio or North, and yet he moveth not. It is the axie of the heavens that moveth the whole Firmament, being a Chaos or confusd thing; and for that cause I will shew the this example: like as thou seest a bubble made of water and sope blowne forth of a quill, is in forme of a confusd masse or Chaos, and beginning in this forme is moved at pleasure of the winde which runneth round about that Chaos, and moveth him also round: even so this whole Firmament, or Chaos wherein are placed the Sunne and the rest of the Planets, is turned and carried at the pleasure of the Spirit of God, which is winde: Pea, Christian Reader, to the glory of God, and to the profit of thy soule, I will open unto thee a divine opinion, touching the rule of this confusd Chaos, farre more than my true German Author, being possessed with the Devil, was able to utter: and to prove some of my sentences before to be true, looke into Genesis, unto the workes of God, at the creation of the world, there shalt thou finde, that the Spirit of God moved upon the waters, before heaven and earth were made. Marke how he made it, and how by his Word every Element took his place: these were not his worke but his words, for all the words he used before, he concluded afterwards in one worke, which was in making Man: marke Leader with patience, for thy soules health, se into all that was done by the Word and Woake of God: Light and darknesse was, the Firmament stod, and the great Land little light C in

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it: the most waters were in one place, the Earth was dry, and every Element brought forth according to the Word of God: now follow his Mothes: he made man after his owne Image; holt out of the earth: The earth will shape no Image without water: there was one of the Elements. But all this while there was winde: All Elements were at the Word of God: Man was made, and in a sygne by the wroke of God: yet moved not that wroke before God breathed the Spirit of Life into his nostrils, and made him a living soule: Here was the first winde and Spirit of God, out of his own mouth, wher we have shewis from the same God which was onely planted by God in Adam, whed winde, breath, or spirit, when he had received, he was living and misbed ore arth, for it was created of God for his habitation, but the Heavens are the habitacions of the Lord: and like as I shewed before of the bubble or confused Chaos made of water and lye, through the winde and breath of man is turned round, and carried with every winde: even so the Firmaments wherein the Sunne and the rest of the Planets are fixed, be moved, turned, and carried with the winde, breach, and Spirit of God: for the Heavens and Firmaments are moveable as the Chaos, but the Sunne is fixed in the Firmament. And fur- ther (my god Schole fellow) I was thus nigh the Heavens, where me thought every Planet was but as halfe the earth, and under the Firmament ruled the Spirit in the syze: and as I came doyn I looked upon the world, and the Heavens: and me thought that the earth was inclosed (in comparison) within the Firmaments, as the yolle of an Egge within the white, and me thought that the whole length of the Earth was not a span long: and the water was as it had bene twice as broad and as long as the earth: even thus at the eight dayes end I came home againe to sell alleape, and so I continued sleeping, thre dayes and thre nights together, and the first boore I awaked, fell fresh againe to my Ralender, and hafe made them in right ample manner as you knote: and to satisshe your request, for that you wrot unto me, I hafe (in consideration of our old friendship had at the University of Wittenberg) declared unto you my heavenly boorage, wishing no worse unto you than any to my selfe, that is, that your minde were as mine in all respects.

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Doctor Faustus the Astrologian.

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CHAP.

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CHAP. XXII.

How Doctor Faustus made his journey through the principall and
most famous Lands in the world.

Doctor Faustus having over runne fiftene yeares of his appointed
time, he tooke upon him a Journey with full pretence to see the
whole world, and calling his Spirit Mephostophilis unto him, he
said, Thou knowest that thou art bound unto me upon conditions,
to performe and fulfill my desire in all things, wherefore my pretence
is to viste the whole face of the earth, visible and invisible when it
pleaseth me, therefore I command and enioyne thee to the same.
Whereupon Mephostophilis answered, I am ready my Lord at thy
command, and forthwith the Spirit changed himselfe into the like-
nesse of a flying harsle, laping, Faustus set up, I am ready. Doctor
Faustus softly sat upon him, and so farwards they went: Faustus came
thorough many a Land and Province, as Pannonia, Austria, Germany,
Bohemia, Silegia, Saxony, Meissene, Durieng, Frankland, Shwabland, Byer-
land, Scyria, Corinthia, Poland, Litaw, Lietzland, Prusia, Denmarke,
Moscovia, Tartaria, Turky, Persia, Cathai, Barbaria, Ginney,
Peru, the straights of Magellane, India, all about the frozen Zone, and
Terra incognita, Nova Hispaniola, the Isles of Terzera, Mederi, Saint
Michaels, the Canaries, and the Tenorfolcie, into Spaine, the Mainel-
land, Portugall, Italy, Campania, the Kingdome of Naples, the Isles of
Sicilia, Malta, majora, minora, to the Knights of the Rhodes, Candy or
Crete, Cyprus, Coriath, Switzerland, France, Freeland, Westphalia,
Zeland, Holland, Brabant, and all the 17. Provinces in Netherland, Eng-
land, Scotland, Ireland, all America and Island, the out Isles of Scotland, the
Orcades, Norway, the Bishopricke of Breame, and so home againe: all
these Kingdomes, Provinces, and Countries, he passed in 15. dayes,
in which time he saw very little that delighted his minde: where-
fore he tooke little rest at home, and burning in desire to see more at
large, and to behold the secrets of each Kingdome, he set forward
againe on his journey upon his shipp bark Mephostophilis, and came
to Trewe, for that he chieflie desired to see this towne and the Monu-
ments thereof: but there he saw not many wonders, except two faire
Palaces, that belonged unto the Bishop, and also a mighty large
Castle that was built of brick, with 3. walles, and 3. great trenches, so
strong that it was impossible for any Princes power to win it: then
he saw a Church wherein was buried Simeon, and the Bishop of Popo,
their tombes are of most sumptuous Marble stone, closed and joyned
together with great bars of Iron: from thence he departed to Paris,
where he liked well the Academy; and what place or kingdome so-
ever

of Doctor Faustus.

ever fell into his minde, the same he visited. He came from Paris to Mentz, where the River of Maine falls into the Rhine, notwithstanding he tarried not long there, but went into Campania, in the kingdome of Neapol, in which he saw an innumerable sort of Cloysters, Punties and Churches, and great houses of stone, the streets faire and large, and straight forth from one end of the Towne to the other as a line, and all the pavement of the City was of Briche, and the more it rained into the Towne, the fairer the streets were: there saw he the tombe of Virgill, and the higb way that he cut through the mighty hill of stone in one night, the whole length of an English mile: when he saw the number of Gallies and Argosies that lay there at the City head, the Wind-mill that stood in the water, the Castle in the water, and the houses abode the water, where many Gallies might ride, most safely from raine or wind: then he saw the Castle on the hill over the Towne and many monuments therein, also the hill called Vesuvius, whereon groweth all the Greekish wine, and most pleasant sweet Olives. From thence he came to Venice, whereas he wondred not a little, to see a City so famously built, standing in the Sea, where through every street the water came in such largenesse, that great shys and barks might passe from one street to another, having yet a way on both sides the water thereon men and horses might passe: He maruelled also how it was possible so much dichall to be found in the Towne, and so god cheape, considering that for a whole leagure, nothing gretowere the same. He wondred not a little at the fairenesse of S. Marks place, and the sumptuous Church standing thereon, called S. Marke, how all the pavement was set with coloured stones, and all the Rod or lost of the Church double gilded over. Leaving this he came to Padua, beholding the manner of their Academy, which is called the Mother or House of Chritendome; there he heard the Doctors and saw the most monuments in the Towne, entered his name in the University of the German nation, and wrote himself Doctor Faustus, the unfaulfe speculator: then saw he the wortyest monument in the world for a Church, named S. Anthonis Cloyster, which for the pinacles thereof, and the contrivement of the Church, hath not the like in Chritendome. This Towne is fenced about with high mighty walls of stone and earth, betwixt the which runneth godly ditches of water, twixt every foare and twenty hours passeth boats betwixt Padua and Venice with passengers, as they doe here betwixt London and Gravelsend, and even so far they differ in distance: Faustus beheld likewise the concell house, and the Castle with no small wonder. Next, forward he went to Rome, which lay, and doth yet lie on the River Tiber, the which divideth the City into two parts, over the River are four great stone Bridges, and upon the one

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Bridge, called Ponte Saint Angelo is the Castle of Saint Angelo, wherein are so many great cast pieces, as there are dayes in the year: and such pieces as will shot seven bullets off with one fire: to this Castle commeth a priky bank from the Church and palace of Saint Peters, through the which the Pope (if any danger be) passeth from his palace to the Castle for safe-ward: the City hath eleven gates and a hill called Vaticinium, whereupon Saint Peters Church is built: In that Church the holy Fathers will bearne no confession, without the penitent bring money in his hand. Adiogning to the Church, is the Campo Santo, the which Carolus Magnus built: where every day thirtene Pilgrims have their dinners served of the best: That is to say, Christ and his twelve Apostles. Hard by this he visited the Church-pard of Saint Peters, where he saw the Pyramid that Julius Caesar brought forth of Africa: it stood in Faustus his time leaning against the Church-wall of S. Peters, but now Pope Sixtus hath erected it in the middle of Saint Peters Church-pard, it is 14. fathom long, and at the lower end 6 fathom foursesquare, and so farr smaller upwards: on the top is a Crucifix of beaten gold, the stone standeth on four Lyons of brass. Then he visited the seven Churches of Rome, that were Saint Peters, Saint Pauls, Saint Sebastian, Saint John Lateran, Saint Lawrence, Saint Mary Magdalene, and Saint Mary Majora. Then went he without the Town, where he saw the Conduits of water that runne leuell through hill and dale, bringing water into the Towne fiftene Italian miles off: other Monuments he saw too many to recite, but amongst the rest he was desirous to see the Popes court, and his manner of service at his Table, wherefore he and his Spirit made themselfes invisible and came to the Popes court, in priky Chamber, where he was: there saw he many servantes attending on his Holynesse, with many a scyppant carrying his meat: and there he marked the Pope, and the manner of his Service, which he seeing to be so unmeasurable, and sumptuous: Sige (quoth Faustus) why had not the Devil made a Pope of me? Faustus saw there notwithstanding, such as were like to himselfe, proud, stout, wilfull, gluttons, drunkeards, whoremongers, breakers of wedlocke, and followers of all manner of ungodly exercises: wherefore he said to his Spirit, I thought that I had beene alone a hog or porke of the Devil, but he must bear with me yet a little longer, for these hogs of Rome are already fatid, and stied to make his roast meat: the Devil might bee well to spit them all, and have them to the fire, and let him summon the Devil to turne the spits: for as none must confess the Sun but the Ayre, so none shoud turne the roasting Ayre, but the Sun. Thus continued Faustus these dayes in the Popes Palace, and yet had no lust to his meate, but fad still in the

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the Popes Chamber, and saw every thing whatsoever it was : on a time the Pope would have a feast prepared for the Cardinall of Pavia : and for his first welcome, the Cardinall was bidden to dinner : and as he sate at meat, the Pope would ever be blessing and crossing over his mouth : Faustus could suffer it no longer, but up with his fist and smote the Pope on the face, and withall he laughed that the whole house might heare him, yet none of them saw him or knew where he was : the Pope perswaded his Company that it was a damned soule, commanding Mass presently to be said for his deliuerie out of Purgatory, which was done : the Pope sate still at meat; but when the latter messe came in to the Popes bord, Doctor Faustus layd hands thereon, saying, This is mine ; and so he toke both dish and meat and steln unto the Capitall of Campadolia, calling his Spirit unto him, and said, Come let us be merry, for thou must fetch me some Wine, and the cup that the Pope drinks of, and herepon monee caual we will make god cheare in spight of the Pope and all his far Abbeylubbers. His Spirit hearing this, departed towards the Popes Chamber, where he found them yet sittynge, quassing : wherefore he toke from before the Pope the fairest pece of plate or drinking Goblet, and a flaggon of wine, and brought it to Faustus : but when the Pope and the rest of his crew perceaved they were robed, and knwo not after what sort, they perswaded themselves that it was a damnyed soule, that before had vexed the Pope so, and that smote him on the face ; wherefore he sent commandement through the whol City of Rome, that they shold say a Masse in every Church and ring all the bells, for to lay the walking Spirit, and to curse him with bell, booke, and candle, that so invisibly had infusid the Popes Holynesse, with the Cardinall of Pavia, and the rest of their company : but Faustus notwithstanding made god cheare with that which he had beguiled the Pope of, and in the middest of the order of Saint Bernards batesfoted Fryers, as they were going on procession throught the Marker place, called campa deffore, he let fall his plate, dishes and cup : and withall so ; a farewel, he made such a thunder-clap and forme of raine, as though heaven and earth shold have met together ; and so left Rome, and came to Millaine in Italy, neare the Alpes or borders of Switzerland, where he praisid much to his Spirit the pleasures of the place, the City being bounded in so brad a plaine, by the whiche ran most pleasant Riber, on every side of the same : having besides within the compasse or circuit of seuen miles, seuen small Cities : He saw also therein many faire Palaces, and godly buildings ; the Dukes Palace, and the mighty strong Castle, which is in a manner hale the bignesse of the Towne. Moreover, it liked him well to see the Hospital of Saint Maries, with divers other thinges. He did there nothing worthy of memory, but so departed backe.

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backe againe towards Bologna, and from thence to Florence, where he was well pleased to see the pleasant Walks of Merchants, the godly Vaultes of the City, for that almost the whole City is vaulted, and the houses themselves are built vawardly, in such sort, that the people goe under them as under a vault. Then he perused the sumptuous Church in the Dukes Castle, called Nostra Dame, our Ladys Church, in which he saw many Monuments, as a Paville vore most huge to looke upon: the gates of the Castle are Bell metal, wherein are graven the holy Patriarks, with Christ and his twelve Apostles, and divers other Histories out of the old and new Testament. Then went he to Sena, where he highly prasted the Church and Hospital of Sancta Maria Formosa, with the godly buildings, and especially the fairenesse and greatnessse of the City and beautifull women. Then came he to Lyons in France, where he marked the situation of the City, which lay betwene two hills, indenting with two waters: one worthy Monument pleased him well, that was the great Church, with the Image therein; he commended the City highly for the great resort that it had unto it of strangers. From thence he went to Cullen which lyeth upon the River of Rhine, wherein he saw one of the ancientest Monuments of the World, the whiche was the Tombe of thre Kings, that came by the Angels of God, and their knowledge they had in the Starre, to worshyp Christ; which when Faustus saw, he spake in this manner: Ah alas god men how haue you erred, and lost your way: you should haue gone to Palestina and Bethlem in Iudea, how came you hither: Oz de like after your death you were thralone into Mare Mediterraneum, about Tripolis in Syria, and so you stered out of the straights of Gibralterra, into the Ocean Sea, and so into the bay of Portugall; and not finding any rest, you are driven along the coast of Gallicia, Biskay, and France, and into the narrow Seas; then from thence unto Mare Germanicum, and so taken up I thinke about the Towe of Dort in Holland; you were brought to Cullen to be buried, or else (I thinke) you came more easilly with a whire-winde over the Alpes, and being thralone into the River of Rhine, it conveyed you to this place, where you are kept a Monument. Then saw he the Church of S. Ursula, where remaines a Monument of the thousand Virgins: it pleased him also to see the beauty of the women. Not farre from Cullen lyeth the Towe of Ach, where he saw the gorgeous Temple that the Empereur Carols quareus built of marble stony for a remembrance of him, to the end that all his successors shold there be crownted. From Cullen in Ach he went to Geneva, a City in Savoy, lying neare Switzerland, it is a Towe of great traffiche, the Lord thereof is a Bishop, whose Wine-celler Faustus and his Spirit distred, for the love of his god Wine. From thence he went to Senisburg,

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burg, where he beheld the fairest Temple that ever he had seene in his life before, for on every side thereof he might see thorow, even from the covering of the Minister, to the top of the Pinnacle, and it is named one of the wonders of the World: wherefore he demanded why it was called Strasburg. His Spirit answered, he causede bath so many high-wapes comming to it on every side, for Strasburg is a high-way, and hereof came the name: yea, (said Mephostophilis) the Church which then so wonderest at, hath more revenues belonging to it, then the twelve Dukes of Slesia, are worth, for there pertaine unto this Church fiftie five Townes, and four hundred sevyre villages, besides many houses in the Country. From thence went Faustus to Basil in Switzerland, where the River of Rhine runneth thorow the Towne, parting the same as the River of Thames doth London: in this Towne of Basil he saw many rich Monuments, the Towne walled with bricke, and round about without it, goeth a great trench: no Church pleased him but the Jesuits Church, which was sumptuously builded, and set full of Alabaster Pillars: Faustus demanded of his Spirit how it tooke the name of Basil: his Spirit made answer, and said, That before this City was founded there used a Basiliscus, a kind of Serpent: this Serpent killed as many men, women, and children, as he tooke a sight of, but there was a Knight that made himselfe a coat of Chrysall, to come over his head, and so downe to the ground, and being stroken dead with a blacke cloth over that he put the Chrysall, and so bodily went to see the Basiliscus, and finding the place where he hauntee, he expected her comming, even before the mouth of her Cave, where standing a while, the Basiliscus came forth, who when he saw her own venomous shadoe in the Chrysall, she spidde at her hand pieces: wherefore the Knight was rounched of the Empyre: after the which the Knight founded this Towne upon the place where he hauntee the Serpent, and gave it the name Basil in remembraunce of the dead.

From Basil, Faustus went to Costantz in Switer, at the head of the Rhine, where is a most sumptuous bridge that goeth over the Rhine, even from the Gates of the Towne, to the other side of the streame: at the head of the River of Rhine, is a small Isle called of the Minsters the blacke See, twenty thousand paces long, and fiftyn thousand paces broad. The Towne Costantz take the name of this; the Minster gave it to a Cloyne, for expounding of his Riddle, wherefore the Cloyne named the Towne Costantz, that is in English, cost me nothing. From Costantz he came to Ulm, where he sawe the sumptuous Towne-house, built by two and fiftie of the ancient Senators of the City: It take the name Ulm, that the whole Land therabout are full of Elmes: but Faustus minding to depart from thence, his Spirit said unto him, Faustus, thinke of the Cloyne as thou will, it may

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the Dukedomes belonging to it, the which they have bought with ready money. From Ulm he came unto Wurzburg, the chiefe Towne in Frankland, wherein the Bishop altogether keepeth his Court, through the which Towne passeth the River of Mayne, that comes into the Rhine: whereabout groweth strong and pleasant Wine, the which Faustus well probed: the Castle standeth on a Hill, on the North side of the Towne, at the side whereof runneth the River: this Towne is full of beggerly Friars, Buns, Priests, and Jesuits; for there are side soys of begging Friars, besides three Cloysters of Bonnes: at the side of the Castle standeth a Churche in the which there is an Altare, where are ingraued all the saint Elements, and all the other saints Images in Heaven: that any man of understanding who soever that hath a sight therof, may say that it is the artificiallest thing that ever he beheld. From thence he went to Norenberg whither as he went by the way, his spirit informed him that the Towne was named of Claudius Tiberius, the Sonne of Nero the Tyrant. In the Towne are two famous Cathedral Churches, one called Saint Sabote, the other Saint Lawrence; in which Churche stand all the Reliques of Carolus magus, that is to say, his cloak, his hose, his doublet, his sword and Croone, the Scepter, and Apple; It hath a very gignous gilden Cambell in the Market place of Saint Laurence, in which Cambell to the Speare that thrust our Saviour into the side, and a piece of the holy Cross. The wall is called the faire wall of Norenberg, and consisteth, in Walls, great, and small Clocks, 6 great Gates, and small Domes, 12 faire Bridges, 12 small Hills, 12 faire Market places, 12 commoner Houses, 12 Churches: within the Towne are 30 wheeles of Water-mills; it hath 12 tall Ships, 12 mighty Towne-Walls of hewen Stone and Earth, with very depe Ditches: the Walls have 12 Towers about them, and faire saint platfoures, 12 Apothecaries, 12 Doctors of the common Law, 12 Doctors of Physiche. From Norenberg he went to Aufspurg, where at the breake of day he demanded of his spirit whereupon the Towne take his name: This Towne (quoth he) hath had many names; when it was first built, it was called Vindelicar: secondly, it was called Aman, the Iron bridge; lastly, by the Emperor Octavus Augustus, it was called Augusta; and by the corruption of Language, the Germans have named it Aufspurg. Now for to become that Faustus had been there before, he departed (without seeing their Monuments) to Ravealpurg, where his spirit certified him, that the City had seven names: the first, Tiberia; the second, Quadraria; the third, Hespalis; the fourth, Regionopolis; the fifth, Imbricola; the sixt, Ratisbora; the last, Ravenspurg. The situation of this City pleased Faustus well, also the strong and sumptuous Buildings: by the Walls therof runneth the River Danubius, in

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Dutch called Danow: into the which not farre from the compasse of the City, falleth neare hand therfore other small Riber and fresh wa-
ters: Faustus also liked the sumptuous stone Bridge over the lains
water, with the Church standing thereon, the which was founded
anno 1115. the name thereof is called St. Remedian: in this Towne
Faustus went into the Cellar of an Inholder, and let out all the Beere
and Wine that was in the Cellar. After which feare, he returned
into Mentz in Bavaria, a right Princely Towne: the Towne appea-
red as if it were new, with great streets therein, both of breadth and
length: from Mentz to Salisberg, where the Bishop is alwayes resi-
dent: here saw he all the commodities that were possible to be seene;
soz at the Hill he saw the forme of a Bell made in Chrystall (a huge
thing to looke upon) that every peare groweth bigger and bigger,
by reason of the frasing cold. From thence he went to Vienna in
Austria, this Towne is of great Antiquity, that it is not possible to
 finde the like. In this Towne, saw the Spirit, is more Wine than
Water, soz all under the Towne are Wells, the which are filled
every peare with Wine, and all the water that they have, runneth
by the Towne, that is, the Riber Danubus. From thence he went
into Prague, the chiese City in Bohemia: This is divided into thre
parts, that is, old Prague, new Prague, and little Prague. Little Prague
is the place where the Emperours Court is placed; upon an ex-
ceeding high mountaine there is a Castle, whereare two faire Churches;
in the one he found a Monument, which might well have binne a
mirrore for himselfe, and that was the Sepulchre of a notable Con-
jurer, which by his Magick had so enchanted his Sepulchre, that
whoever set foot thereon, should be sure never to dye in their beds.
From this Castle he came downe and went over the Bridge: This
Bridge had 24. Arches, and in the middle of the Bridge stands a
very faire Monument, being a Crosse builded of stone, and most
artificially carred. From thence he came into the old Prague, the
which is separated from the new Prague with an exceeding deepe ditch,
and round about inclosed with a wall of brick: Unto this is adjoyning
the Jelnes Towne, wherein are thirtene thousand men, women,
and children, all Jelnes: there he viewed the Colledge and the Gar-
dens where all manner of savage beasts are kept: and from thence
he setched a compasse round about the thre Townes, wherat he
wondred greatly to see so mighty a City stand all within the wals.
From Prague he flew into the ayre, and behought himselfe what he
might doe, or whiche way to take; so he looked round about, and
behold he espied a passing faire City, which lay not farre from Prague,
about some fourte and twenty miles, and that was Breslaw in Silesia;
in which when he was entred it seemed to him that he had bene

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in Paradise, so neat and cleane was the streets, and so sumptuous were their buildings. In the City he saw not many wonders, except the Brazen Virgin that standeth on a Bridge over the water, and under the which standeth a Mill like a powder-mill, which Virgin is made to doe execration upon those disobedient Lowarde children that be so wilde that their Parents cannot bridle them: which when any such are found with some halidoms offence turning to the shams of their Parents and kindred, they are brought to kill this Virgin, which openeth her armes, the person then to be executed killeth her, then doth she close her armes together with such violence, that she crusheth out the breath of the party, breaketh his backe, and so he dyeth; but being dead, she openeth her armes againe, and letteth the party fall into the Mill, where he is stamped into small mortalls, which the water carrieth away, so that no part of him is found againe. From Breslaw he went toward Cracovia in the Kingdome of Polonia, where he beheld the Academy, the which pleased him wonderfull well: In this City the King most commonly holdeth his Court at a Castle, in which Castle are many famous Monuments; there is a most sumptuous Church in the same, in which standeth a Alter Altar gilded, and set with ried stones, and ther is a coveyance full of all manner of silver ornaments belonging to the Spasse. In the Church hangeth the law-bones of a huge Dragon, that kept the Roche before the Castle was errected thereon. It is full of all manner of manerion, and hath alwayes binall for these years to serue two thousand men. Thronyd the Towne runneth a river, called the Vestwall or Westell, whereover is a faire wooden Bridge. This water diuideth the Towne and Gasmere, in this Gasmere dwelleth the Jewes, being a small walled Towne, by themselves, to the number of 2000 men, women, and children: within one mile of the Towne there is a salt Mine where they finde stones of pure Salt, of 10. 0 pound, 1000 pound, or more in weight, and that in great quantity. This Salt is as blache as the New-castle coles when it comes out of the Mine, but being beaten to powder it is as white as laine. The like they have foure miles from thence at a Towne called Buchow. From thence Faustus went to Sandez, the Captainne thereof was called Don Spicker Jordan: in this Towne are many Monuments, as the Tombe and Sepulchre of Christ, in as simple manner as that is at Ierusalem, at the proper costs of a Gentleman that went thither to Ierusalem from that place, and returned againe. Not farre from that Towne is a next Towne, wherein is a plury of the order of Saint Diodesian, into which order may none come except they be Gentleman, and well bornes, and faire to look upon, the which pleased Faustus well: but having a will to tra-

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hell further, and to see more wonders, mounting up towards the Castle over many Lands and Provinces, as in Hungaria, Transylvania, Shede, Ingria, Sardinia, and so into Constantinople, where the Turkish Emperor kept his Court: this City was surrounded by constantine the Founder thereof, being builded of very faire stone: In the same the great Turke hath these faire Palaces: the walls are strong, the pinnacles are very hoge, and the streets large; but this liked not Faustus, that one man might have so many wives as he would: the Sea runneth hard by the City, the wall hath 11 gates: Faustus abode there a certaintime, to see the manner of the Turkishes: whereof he had service at his Table, where he saw his Kepell service to be such, that he thought if all the Christian Princes should banquet together, and every one aboyn the feast to the utmost, they were not able to compare with the Turke and his Table, and the rest of his Countrey service: wherefore it so frighted Faustus, that he holted to be revenged on him, for his pomp he thought was more fit for pindelle; wherefore as the Turke sat at meat, Faustus helmed him a little apish play; for round about the Pibby-Chamber he sent forth flasching flames of fire, insomuch that the whole Campany forsooke their meat and fled, except onely the great Turke himself, whom Faustus charmed in such sort, that he could neither rise nor fall, neither could any man pull him up: Whith this was the Hall so light, as if the Sonne had shined in the house: then came Faustus in forme of a Pope to the great Turke, laying, All haile Emperour, now art thou holted, that I so wondrously appere unto thee, as thy Mahomet was meant to doe: herempon he banished, and forthwith he commandyd, that the whole Palace shoke: the Turke greatly maruelled what this shold be that so vexed him, and was perswaded by his chieffest Counsellours that it was Mahomet his Prophet which had so appeared unto them: whereupon the Turke comandedyd them to fall downe on their knees, and to give him thanks for doing him so great honour as to shew him selfe unto them: but the next day Faustus went into the Castle where he kept his wives and Concubines, in the which Castle might no man upon the paine of death come, except those that were appointed by the great Turke to doe him service, and they were all gelded: whiche when Faustus perceyved, he said to his Spirit Mcphotophiles, holm iustis thou this spaze care not these faire Ladies greatly to be pitied, that thus consume their yong at the pleasure of one anelpe man: Whith (quoth the Spirit) mayest not thou instead of the Emperour embrace his faire Ladies: doe what thy heart descreth herein, and I will aid thee; and what thou wilst, thou shalt have it performed: whereupon Faustus (being before this Conscell sute enough to put such matter in practise) caused a great fogge to

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beround about the Castle, both within and without, and he himselfe appeared amongst the Ladys in all points as they used to paint the Mahomes; at which sight the Ladys fell on their knees and worshipped him. Then Faustus took the fairest by the hand, and led her into a chamber, where after his manner he fell to dalliance, and thus he continued a whole day and a night: and when he had delighted himselfe sufficiently with her, he put her away, and made his spirit bring him another: so likewise he kept with her 14 houres play, causing his spirit to fetch him most dainty fare, and so he passed away six dayes, having each day his pleasure of a sundry Lady, and that of the fairest: all which time the fogge was so thick and so stading, that they within the house thought that they had beene in hell for the time, and they without worshipped thereat, in such sort that they went to their prayers, calling on their God Mahomer, & worshipping of his Image. Wherefore the sixth day Faustus exalted himselfe into the ayre like a Pope, in the sight of the great Turke and his people. And he had no sooner departed the Castle, but the fogge vanished away: whence presently the Turke went to his Wifes and Concubines, demanding of them if they knew the cause why the Castle was beset with a mist so long: They said that it was the God Mahomer himselfe that caused it, and how he was in the Castle personally six dayes, and so more certaintye he had lyen with six of vs six nights one after another. The Turke hearing this, fell downe upon his knees, and gave Mahomer thankes, desiring him to forgoe him for being offended with his visiting his Castle and Wifes (sole six dayes): but the Turke commanded that Isole whom Mahomer had lyed by, should be most carefull looked unto, perswading himselfe (and so did all the whole people that knew of it) that out of them to Mahomer should be raised a mighty generation: But first he demanded of the six Ladys, if Mahomer had not accall copulation with them, according as earthly men have: Yea my Lord (quoth one) as if you had bene there your selfe, you could not have mended it, for he lay with me stark naked, kissed and colled me, and so delighted me, that for my part I wold be came two or thre times a week to serue me in such sort againe. From whence Faustus went to Alkar, the which before times was called Charam or Memphis: In this City the Egyptian Souldan helde his Court. From whence the River Nilus bath his head, and springing it is the greatest fresh water River that is in the whole world, and alwayes when the Sunne is in Cancer, it overfloweth the whole Land of Egypt. Then he returned againe towards the Northeast, and to the towne of Osen and Sabala in Hungaria: This Osen is the chiefe City in Hungaria, and standeth in a fertile soyle, wherein groweth most excellent wine,

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Wine, and not farre from the Towne there is a Well called Zippas, the water whereof changeth Iron into Copper: there are Mines of Gold and Silver, and all manner of metall: the Germans call this Towne Ofen, but in the Hungarian speech it is Star. In the Towne standeth a very faire Castle, and very well fortifieth. From thence he went to Austria, and to wronge Silesia into Saxony, unto the Townes of Magdeburg and Lipzig, and Lubeck; Magdeburg is a Bishoprick: in this City is one of the pitchers wherein Christ changed the water into wine at Cana in Galile: at Lipzig nothing pleased Faustus so well as the great Tressell in the Castle, made of wood, the which is bound about with 14 Iron hoops, and every hoop weigheth two hundred pound weight: you must goe upon a ladder thirty steps high, before you can looke into it: he saw also the newe Church yard where it is walked, and standeth upon a faire plaine: the yard is 100 paces long, and round about the side of the wal are god places separated from each other to the Sepulchers in, which in the middle of the yard standeth very sumptuous: wherein standeth a Pulpit of white marble and gold. From thence he came to Lubeck and Lambeth, where he made no abode, but alway againe to Erfold in Durinten, where he visited the Freicold; and from Erfold he went home to Wittenberg, when he had left me and visited many a strange place, being from home one yere and a halfe, in which time he wrought more wonders than are here declared.

CHAP. XXIII.

How Doctor Faustus had a sight of Paradise.

After this, Doctor Faustus set forth againe to visit the Countries of Spaine, Portugall, Franche, England, Scotland, Denmarke, Sweden, Poland, Muscovy, India, Cataja, Africa, Persia, and lastly into Barbaria, amongst the Black-moores. And in all his wandring he was desirous to visit the ancient Monuments, and mighty Hills: amongst the rest, beholding the high Hill called the Treno Reise, was desirous to rest upon it. From thence he went into the Isle of Britain, wherein he was greatly delighted to see the faire water and warme Bathes, the divers sorts of metall, with many pretious stones, and divers other commodities, the which Faustus brought thence with him: He was also at the Orcades behinde Scotland, where he saw the Isle that bringeth forth fruit, that when it is ripe opened and falleth into the water, wherein ingendreth a certaine kinde of Fowle and Birds: these Islands are in number 13, but ten of them are not habitable,

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the other thirtene are inhabited. From thence he went to the Hill Caucasus, which is the highest in all that Tropick, it lyeth neare the borders of Scythia : hereon Faustus rode and beheld many Landes and Countries : Faustus being on this an high hill, thought to looke over all the world, and beyond. So he went to see Paradise, but he durst not continue so long in Spyns there : and being on the hill of Caucasus, he saw the whole Land of India and Scythia, and as he looked towards the East, he saw a mighty clere streame of fire comynge from heauen vpon the earth, even as it had bene one of the flames of the Sunne, he looke in the latter farrre mighty waters lyning : one hundred myles to the India, the second to Egipte, the third and fourth to the Armenie. When he looke there, he wondred vpon
knowledge of his Spyn that heles ther mete, and from whence they
came : His Spyn gafe him greatly an answer, saying, It is para-
bole that lyeth so farrce in the East, the Garden that God himselfe
 hath planted with all manner of pleasant, and the flety streames
 which flowe there beth, is the knoll a; fons of the Caucasus, but the clere
 River that than knoll is far off, farr is the knoll that hath the chaffyn
 theron with a very lond : and althouer thou thinkest thy selfe
 to be lured up, thou hast yet further distant from hence, than thou
 hast euer bene : the water that thou hast aboue in fower parts, is
 the water that irrigateth all the land in the middle of paradise. The
 first is called Ganges or Pison ; the second Gihon ; the third Tigris,
 and the fourth Euphrates : also thou seest that he standeth under Libra
 and Aries right towards the Zenith : and upon this very Wall
 standeth the Angell Michael with his dawning sword, to kepe the tree
 of Life, the which he bath in charge : but the Spyn said to Faustus,
 neither thou, nor I, nor any after us, yea, all men whosoeuer are
 denysed to visit it, or to come any nicer than we be.

CHAP. XXIV.

Of a certayne Comet that appeared in Germany, and how Doctor Faustus was desirous by certayne friends of his to know the meaning therof.

In Germany, over the Lodeyne of Saint Elzeben, was seene a mighty
 great Comet, whereat the people wondered : but Doctor Faustus
 being there, was aske of certayne of his friends, his iudgement
 of opinion in the matter : Whereupon he answered, It falleth out of
 ten by the course and change of the Sunne and Moon, that the Sunne
 be under the earth, and the Moon aboue : but inuent the Sunne bate-

of Doctor Faustus.

eth never the change, then is the Sunne so strong, that it taketh away the light of the Moon, in such sort as he is as red as blood; and the contrary, after they have binne together, the Moon taketh her light againe from him, and so increaseth in light to the full, she will be as red as the Sunne was before, and change her selfe into others and sundry colours, of the which comynge a prodigall Monster, or as you call it, a Comet, which is a figure or token appointed of God as a forewarning of his displeasure: as at one time he sendeth hunger, plague, sword, or such like, being all tokens of his judgement, the which Comet cometh through the conjunction of the Sunne and Moon, begetting a Monster, whose father is the Sunne, and whose mother is the Moon, ☽ and ☽.

CHAP. XXV.

Another question put forth to Doctor *Faustus* concerning the Stars.

There was a learened man of the Cittie of Halberstar, named N. W. who invited Doctor Faustus to his Table; but falling into communication before Supper was ready, they looked out of the window, and seeing many Starres in the Firmament, this man being a Doctor of Physick, and a god Astrologian, said, Doctor Faustus, I have invited you as my guest, hoping that you will take it in god part with me, and my selfe I request you to impart unto me some of your experiance in the Starres and Planets. And seeing a Starre fall, he said, I pray you Faustus, what is the condition, quality, or greatest of the Starres in the Firmament? Faustus answered him, My friend and brother, you see that the Starres that fall from Heaven, when they come to the Earth, they be very small to our thinking as candles: but being set in the Firmament, there are many as great as this Cittie, some as great as a Province or Duché, other as great as the whole earth: other some farre greater then the earth: as the length and breadth of the heauen is greater then the earth twelue times, and from the height of the heavens there is scarce any earth to be seene, yet, the Planets in the heavens are more to great as this Land, some as great as the whole Empire of Rome, some as Turkey, yea, some as great as the whole world.

CHAP. XXVI.

How *Faustus* was asked a question concerning the Spirits that vex men.

There is most true (saith he to Faustus) concerning the Starres and Planets: but I pray you, in what kinde or manner doe the Spirits

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Spirits use to vex men so little by day, and so greatly by night: Doctor Faustus answered, because the Spirits are of God lovdoden the light, their dwelling is in darkness, and the clearer the Sunne shineth, the further the Spirits hate their abiding from it; but in the night when it is darke, they have their familiarity and abiding mere unto us men. For although in the night we see not the Sunne, yet the brightnesse thereof so lightned the first mrobing of the firmament, as it doth here on earth in the day, by which reason we are able to see the Starres and Planets in the night: Then to the rays of the Sunne piercing upwards into the firmament, the Spirits abanoun the place, and to cause mere us on earth, the darknesse filling our heaues with heavy dreames and sond fancies, with shrieking and crying, in many deformed shap's: and sometimes when men go forth without light, shere fallerly to them a feare, that their haire standeth on end: so, many start in their sleepe, thinking there is a Spirit by them, groping or seeling for him, going round about the house in their sleepe, and many such like fancies: and all this is for because in the night the Spirits are more familiaritie by us than we are ofteons of their company, and so they carry us, blinding us, and plaguing us more than we are able to perceiue.

CHAP. XXVII.

How Doctor Faustus was asked a question concerning the Starres that fall from Heaven.

Doctor Faustus being demanded the cause why the Starres fall from heauen, he answered, That it is but our opinion, say if one Starre fall it is the great judgement of God upon us as a signe warining of some great thing to come: for when we thinke that a Starre falleth, it is but a sparke that falleth from a candle or a flame of fire, say if it were a substantiall thing, we shold not so soon lose the sight of them as we doe. And likewise if so be that we see as it were a stream of fire fall from the firmament as it oft happeneth, yet are they no Stars, but as it were a flame of fire vanishing, but the Starres are substantiall, therfore are they borne and not falling, if there fall any, it is a signe of some great matter to come, as a scourge to a people or Country; and then such Starres falling, the gates of heauen are opened, and the clouds send forth floods, and other plagues, to the damage of the whole land and people.

CHAP.

of Doctor Faustus.

CHAP. XXVIII.

How *Faustus* was asked a question concerning Thunder.

In the moneth of August, there was over Wittenberg a mighty great lightning and Thunder: and as D. Faustus was jesting merrily in the Market place, with certayne of his friends and companions, being Physicians, they desired him to tell them the cause of that weather: Faustus answered, it hath bene commonly seene heretofore, that before a Thunder-clap fell a shower of rain, or a gale of wind; for commonly after a wind followeth a rain, and after a rain a Thunder-clap, such thicknesse comes to passe when the loure winds met together in the Heavens, the ayrie clouds are by force beaten against the fixed Chrystall Firmament: but when the ayrie clouds met with the Firmament, they are congealed, and so strike and rush against the Firmament, as great pieces of yee when they met on the water; then each other soundeth in our ears, and that we call Thunder, which indeed is none other than you have heard.

The third and last of Doctor Faustus his merry conceits, shewing after what sort he practised Necromancy in the Courts of great Princes: and lastly of his fearfull and pittifull end.

CHAP. XXIX.

How the Emperour *Carolus Quintus* requested of *Faustus* to see some of his cunning, whereunto he agreed.

The Emperour Charles, the sitt of that name, was personally with the rest of the Nobles and Gentlemen, at the Towne of Lazarck, where he kept his Court, unto the which also D. Faustus resorted, and being there well knowne of divers Nobles and Gentlemen, he was invited into the Court to meat, even in the presence of the Emperour; whom when the Emperour saw, he looked earnestly on him, thinking him by his looks to be some wonderfull fellow: wherefore he asked one of his Nobles whom he shoulde be: He answered, That he was called D. Faustus. Whereupon the Emperour held his peace, untill he had taken his repast: after which he called unto him into his privy Chamber; whither being come, he said unto him, Faustus, I have heard much of thee, that thou art excellent in the black Art, and none like thes in mine Empyre, for men say that thou hast a familiar Spirit with the, and that thou canst doe what thou list: it

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is therefore (said the Emperor) my request of the that thou let me
see a p[ro]fe of thy experiente, and I doo unto the, by the honour of
my Emperiall Crowne, none evill shall happen unto the for so doing.
Wherepon D. Faustus answered his Majestie, that upon those conditi-
ons he was ready in any thing that he could to doe his High-
nesse commandement in what service he would appoint him. Well
heare then what I say (quod the Empero:) Being once solitary in
my house, I called to minde mine Elders and Ancestors, how it was
possible for them to attaine unto so great a degré and authority, yea
so high, that the successors of that line are never able to come
nere. As for example, the great and mighty Monarch of the World,
Alexander Magnus, was such a Lanterne and Spectacle to all his suc-
cessors, as the Chronicles make mention of so great riches, con-
quering and subduing so many Kingdome, the which I and those
that follow me, (I feare) shall never be able to attaine unto: where-
fore Faustus, my heartie desir[er] is, that thou wouldest vouchsafe to let
me see that Alexander and his Paramour, the which was praiised to
be so faire; and I pray the shew me them in such sort, that I may
see their personages, shape, gesture, and apparel, as they used in
their life time, and that here before my face, to that end that I may
say, I have my long desire fulfilled, and to praise the to be a famous
man in thyne Art and experiente. D. Faustus answered, My most
excellent Lord, I am ready to accomplish your request in all things,
so farre forth as I and my Spirit are able to performe: yet your
Majestie shall know, that their dead bodies are not able substantially
to be brought before you; but such Spirits as have seene Alexander
and his Paramour alise, shall appeare unto you in manner and
forme as they both lised in their most flourishing time: and herewith
I hope to please your Imperiall Majestie. Then Faustus went a little
aide to speake to his Spirit, but he returned againe presently say-
ing, Now if it please your Majestie you shall se them, yet upon this
condition, that you demand no question of them, nor speake unto
them: whic[he] the Emperor agreed with. Wherein Doctor Faustus
opened the syng Chamber doore, wher[er]e presently entred the great
and mighty Empero: Alexander Magnus, in all things to loke upon
as he had bene alise: in proportion a strong set thicke man, of a
middle stature, blacke haire, and that both thicke and curlye head
and beard, red cheeles, and a brawd face, with eyes like a Balisuke,
compleat garnesse burnished and graven exceeding rich to
see upon: And so passing towaards the Emperour Carolus, he made
low and reverence courteie: wher[er]e the Emperour Carolus smid
hath mad up to receiue and greet him with the like reverence: but
Faustus hath holde him, and would not permit him to haue it. Short-
ly

of Doctor Faustus.

ly after, Alexander made humble reverence, and went out againe : and coming to the doore, his Paramour met him, she com-
ming in, made the Emperor likewise reverence ; she was
cloathed in blaw velvet wrought and inbrodered with Pearls and
Gold, she was also excellent faire, like milke and bloud mixed, tall
and slender, with a face round as an apple, and thus passed certayne
times up and downe the house : which the Emperour marding, said
to himselfe, Now have I seene two persons which my heart hath
long wished to behold : and sure it cannot otherwise be (said he to
himselfe) but that the Spirits have changed themselues into these
formes, and have but deceived me, calling to minde the woman that
raised the Prophet Samuel ; and for that the Emperour would be the
more satisfied in the matter, he said, I have often heard that behind
in her neck she had a great wart or wort : wherefore he tolke Faustus
by the hand without any wordes, and went to see if it were also to be
seen on her or not : but the perceiving that he came to her, boyled
downe her neck, where he saw a great wart, and herupon he ban-
ished, leaving the Emperour and the rest well contented.

CHAP. XXX.

How Doctor Faustus, in the sight of the Emperor, conjured a paire
of Harts hornes upon a Knights head, that slept out of a Casement.

VVhen Doctor Faustus had accomplished the Emperors desire
in all things, as he was requested, he went forth into the
Gallery, and leaning ober a rayle to looke into the gylpy garden, he
saw many of the Emperors Courtiers walking and talking toge-
ther ; and casting his eyes now this way, now that way, he espied a
Knight leaning out of a window of the great Hall, who was fast
asleepe (for in those dayes it was hot) but the person shall be name-
leesse that slept, for that he was a Knight : though it was all done to
the no little disgrace of the Gentleman it pleased D. Faustus through
the help of his Spirit Mephistophilis, to sticke upon his head, as he
slept, an huge paire of Harts hornes : and as the Knight awoke,
thinking to pull in his head, he hit his hornes against the glasse that
the pane thereof sticke about his eares. Thinke here how this god
Gentleman was vexed, for he could neither get backwarp nor for-
ward ; which when the Emperour heard, all the Courtiers laught,
and came for to see what was happened : the Emperor also when he
beheld the Knight with so faire a head-bang'd heartily therat, and
was the new man well pleased. At last Faustus made him quite his
hornes agayne, but the Knight perceyed not how they came.

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CHAP. XXXI.

How the above mentioned Knight went about to be revenged of Doctor Faustus.

Doctor Faustus took his leave of the Emperoz and the rest of the Courtiers, at whose departure they were forty, gilding him many rewards and gifts: but being a league and a halfe from the City, he came into a wood, where he beheld the Knight that he had jested with at the Court, with others in harness, mounted upon faire Palstrayes and running with full charge towards Faustus: but he seeing their intent, ran towards the Bushes, and before he came among the Bushes he returned againe, running as it were to met them that chased him: whereupon suddenly all the Bushes were turned into horse-men, which also ran to encounter with the Knight and his company: and comynge to them, they inclosed the Knight and the rest, and told them that they must pay their ransome before they departed: whereupon the Knight seeing himselfe in such distresse, besought Faustus to be god to them: which he denied not, but let them loose; yet he so charmed them, that every one, Knight and other, for the space of a whole moneth did weare a paire of Coates hornes on their browes, and every Palstry a paire of Dre hornes on his head, and this was their penance appointed by Faustus.

CHAP. XXXII.

How three young Dukes being together at Wittenberg to behold the University, requested Faustus to help them at a wish to the Towne of Munchen in Bavaria, there to see the Duke of Bavaria his sonnes wedding:

Three worthy young Dukes, the which are not here to be named, but being Students all together, at the University of Wittenberg, met on a time all together, where they fell to reasoning concerning the pomps and brabery that shold be at the City of Munchen in Bavaria, at the wedding of the Dukes sonne, wishing themselves there but one halfe houre to see the manner of their jollity: to whom he replied, saying to the other two Gentlemen, If it please you to give me the hearing, I will give you god counsell, that you may see the wedding, and be here againe to night: and this is my meaning; let us send to D. Faustus, make him a present of some rare thing, and to open our minds unto him, desiring him to assist us in our enterprise, and assure ye he will not deny to fulfil our request: whereupon they all concluded, sent for Faustus, told him their mindes, and gave him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented,

of Doctor Faustus.

and promised to further their journey to the uttermost: and when the time was come that the three young Gentlemen came into his house, commanding them that they shoud put on their best apparell, and adorne themselves as richly as they could: he tooke off his great large cloake, went into the garden that was adioyning unto his house, and set the three young Dukes on his cloake, and he himselfe late in the middel, but he gave them in charge that in any wise they shoud not once open their monthes to speake, or make answer to any man so soore as they went out, not so much as if the Duke of Bavaria or his Sonne shoud speake to them, or offer them cortesse, they shoud give no word or answer agayne; to the which they all agrad. These condtions being made, D. Faustus began to conjure; and on a sudden arose a mighty wnde, heaving up the cloake, and so carried them away in the ayre, and in due time they came unto Munchen, to the Dukes Court, where being entered into the utmost Court, the Marshall had espied them, who presently went to the Duke, shewinge his Grace that all the Lords and Gentlemen were already set at the Table, notwithstanding there were newly come three godly Gentlemen, with one servant, the which stod without in the Court, wherefore the god old Duke came out unto them, welcomming them, requiring what they were, and whence: but they made no answer at all: whereat the Duke wondred, thinking they were all fourre dumbe; notwithstanding so: his honour sake he tooke them into the Court, and feasted them; Faustus notwithstanding spake to them, If any thing happen otherwise than well, when I lay itt up, then fall you all on the cloake, and god enough. Well, the water being brought, and that they must wash, one of the three had some manners as to desire his friend to wash first: which when Faustus heard, he said, Sit up; and all at once they got on the cloake, but he that spake fell off again, the other two with D. Faustus were againe presently at Wittenberg; but he that remained was taken and laid in prison, wherefore the other two Gentlemen were very sorrowfull for their friend, but Faustus comforted them, promising that on the morrow he shoud also be at Wittenberg. Now all this while was the Duke taken in great fear, and stricken into an exceeding dump, wondring with himselfe that his hap was so hard to be left behinde, not the rest: & notwithstanding being locked and attched with so many keepers, there were also certaine of the Guests that fell to reasoning with him, to know what he was, and also what the other were that were banished away: But the poore prisoner thought with himselfe, if I open what they are, then it will be evill also with me; wherefore all this while he gave no man any answer, so that he was there a whole day and gave no man a word: wherefore the old Duke gave in charge, that the next morrow they shoud

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should rache him until he had confessed: which when the young Duke heard, he began to sorrow, and to say with himselfe, it may be that to morrow (if D. Faustus come not to ayd me) I shall be racked and grievously tormented, insomuch that I shall be constrainted by force to tell more than willingly I would doe: but he comforted himself with hope that his friends would intreat D. Faustus about his deliuerance, as also it came to passe; for that before it was day Doctor Faustus was by him, and he conured them that watched him into such a hevy sleepe, that he with his charmes made open all the locks in the prison, and therewithall brought the young Duke againe in safetie to the rest of his fellowes and friends, where they presented Faustus with a sumptuous gift, and so departed one from the other.

CHAP. XXXIII.

How Doctor Faustus borrowed money of a Jew, and laid his owne legge to pawne for it.

IT is a common Proverb in Germany, that although a Conijner have all things at commandement, the day will come that he shall not be worth a penny: so is it like to fall out with Doctor Faustus in promising the Devil so largely: and as the Devil is the author of lyes, even so he led Faustus his minde in practising things to deceiue the people, and blinding them, wherein he took his whole delight, thereby to bring himselfe to riches, yet notwithstanding in the end he was never the richer: and althoough during fourteene and twenty years of his time, that the Devil set him, he wanted nothing, yet was he best pleased when he might deceiue any body; for out of the mightiest Potentates Courts in all those Countries he would send his spirit to fetch away their best chors. And on a time, being in his merriment, where he was banqueting with other Students in an Inne, therewerto resorted many Jewes; which when Doctor Faustus perceived, he was minded to play some merry jest to deceiue a Jew, desiring one of them to lend him some money for a time; the Jew was content, and leant Faustus three score dollars for a moneth, which time being expired, the Jew came for his money and interest; but Doctor Faustus was never minded to pay the Jew againe: at length the Jew coming home to his booke, and calling importunely for his money, Doctor Faustus made him this answer: Now, I have no money, nor know I how to pay thee; notwithstanding, to the end that thou mayest be contented, I will cutte ane of my body, be it arm or legge, and the same thou shalt have for payme for thy money; yet with this condition, that when I shall pay thee thy money againe, then thou shall give me my limb. The Jew that was most

of Doctor Faustus.

friend to a Christian thought with himselfe. This is a fellow right for my purpose, that will lay his limbs to paine for money; and has therewith very well content: wherefore Doctor Faustus tolke a Dew, and therewith seemed to cut off his legges, (being notwithstanding nothing so.) Well, he gave it to the Jew, yet upon this condition, that when he got money to pay, the Jew shoule deliver him his legge, to the end he might set it up againe. The Jew was with this matter very well pleased, tolke his leg and departed: and having farre home, he was somewhat weary, and by the way he thus betbought him: What helpeth me a Knave's leg? If I should carry it home it would sinke, and so infect my house: besides, it is to hard a pece of worke to set it up againe: wherefore what an Asse was Faustus to lay so dear a paine to so small a summe of money: and for my part, gaue the Jew to himselfe, this will never profit me any thing: and with these words he cast the legge away from him into a ditch. All this Doctor Faustus knew right well, therfore within thise dayes after he lent soz the Jew, to make him payment of his fifti dollers: the Jew came, and D. Faustus demanded his paine, there was his money ready soz him: The Jew answered. The painpe was not profitable or necessary soz any thing, and he cast it away: but Faustus departing, replied, I will have my leg againe, or else one of thine soz it. The Jew fell to intreat, promising him to give him what money he would aske, if he would not deal straightly with him: wherefore the Jew was constrained to give him fifti dollers more to be rid of him, and yet Faustus had his legge on, so he has but blinde the Jew.

C H A P. XXXIV.

How Doctor Faustus deceived a Horse-courser.

After this manner he served a Horse-courser, at a Faire called Pheiffering, for Faustus thongh his Conjuring had got an excellent faire Horse, whereupon he rid to the Faire, where he had many Chapman that offered him money: Lastly, he sold him soz forty dollers, willing him that bought him, that in any wise he should not ride him over any water: but the Horse-courser maruelled with himselfe that Faustus had him ride ower no water: but (quoth he) I will prove, and soorthwith he rid him into the Riber: presently the horse vanished from under him, he left on a bottle of straw, insomuch that the man was almost drownen. The Horse-courser knew well where he lay that had sold him his Horse: whereupon he went angrily to his Inne, where he found Doctor Faustus fast asleepe, and snozing on a bed: but the Horse-courser could no longer sozbeare him, but tolke him by the legges, and began to pull him of the bed: but he pulled him so,

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so, that he pulled his legge from his body, insomuch that the Horse-
courser fell backwards in the place: then began Doctor Faustus to cry
with an open throat, he had murthered me: Whereat the Horse-
courser was afraid, and gave the flight, thinking none other with
himselfe but that he had pulled his legge from his body: by this
meanes Doctor Faustus kept his money.

C H A P. XXXV.

How Doctor *Faustus* eat a load of Hay.

Doctor Faustus being in a Cittaine of Germany, called Zwickow, where
he was accompanied with many Doctors and Masters, and going
forth to walke after Supper, they met with a Clowne that bore a
load of Hay. God even god felio, said Faustus to the Clown, what shall
I give thee to let me eat my belly full of Hay: the Clown thought
with himselfe, what a mad man is this to eat Hay: thought he with
himselfe, thou wilt not eat much: they agreed for that sartings he
should eat as much as he could: wherefore Doctor Faustus began to
eat, and that so ravenously, that all the rest of the company fell a
laughing: blinding so the poor Clowne, that he was sorry at his heart,
for he seemed to have eaten more then the halfe of his Hay: wherefore
the Clown began to speake him faire, for feare he should have eaten
the other halfe also. Faustus made as though he had pitty on the Clowne
and went his way: when the Clown came in the place where he would
be, he had his Hay againe as he had before, a full load.

C H A P. XXXVI.

How Doctor *Faustus* served the twelve Students.

At Wittenberg before Faustus his house, there was a quarrel be-
tweene seuen Students, and five that came to part the rest, one
part being stronger than the other. Wherefore Faustus seeing them
to be overmatched, conuined them all blind, insomuch that the one
could not see the other, and yet he dealt so with them, that they fought
and smote at one another still, whereat all the beholders fell a laug-
ing: and thus they continued blinde, beating one another, until the
people parted them, and led each one to his own house: where, being
entered into their houses, they received their sight perfectly againe.

C H A P. XXXVII.

How Doctor *Faustus* served the drunken Clownes.

Doctor Faustus went into an Inne, wherein were many tables full
of glassons, the which were tipling full after him of excellent wine:
and

of Doctor Faustus.

and to be short, they were all drunken: and as they sat, they so sang and hollowed, that one could not heare a man speake for them: this angered Doctor Faustus: wherefore he said to those that had called him in, Marke my masters, I will shew you a merry jest: the Clowmes continuing still hollowing and singing, he conjured them, that their mouths stod as wide open as it was possible for them to hold them, and never a one of them were able to close his mouth againe. By and by the noyse was gone, the Clowmes notwithstanding looked earnestly one upon another, and knew not what was happened; one by one they went out, and so sone as they came without, they were all as well as euer they were: but none of them desired to goe in any more.

CHAP. XXXVIII.

How Doctor *Faustus* sold five Swine for six Dollers apeece.

Doctor Faustus began another jest; he made ready five fat Swine, the which he sold to one for six Dollers apeece, upon this condicton, that the Swine-drider shold not drize them into the water. Doctor Faustus went home againe, and as the Swine had fled themselfes in the mire, the Swine-drider drize them into a water, where presently they were changed into so many bundles of straw, swimming upright in the water: the buyer looked wistly about him, and was sorry in his heart, but he knew not where to finde Faustus: so he was content to let all goe, and lose both money and hogs.

CHAP. XXXIX.

How Doctor *Faustus* played a merry jest with the Duke of Anholt, in his Court.

Doctor Faustus on a time went to the Duke of Anholt, who welcouned him very courteously: this was the moneth of Januari: where sitting at the Table, he perceived the Dutches to be with child, and so bearing himselfe untill the meat was taken from the Table, and that they brought in the banqueting dishes, Doctor Faustus said to the Dutchesse, Gracions Lady, I have alwayes heard that great-bellied women doe alwayes long for some dainties, I beseech therefore your Grace hide not your minde from me, but tell me what you desire to eat. She answered him, Doctor Faustus, now truly I will not hide from you what my heart doth most desire: namely, that if it were now Harvest, I would eat my belly full of Grapes, and other bainty fruit. Doctor Faustus answered herapon, Gracions Lady, this is a small thing for me to doe, so I can doe more than this: wherefore he tooke a plate, and set open one of the Casements of the Window,

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owl, holding it forth, where incontinent he had his dish full of all manner of fruit: as red and white Grapes, Peares and Apples, the which came from out of strange Countries: all these he presented the Dutchesse, saying, Madam, I pray you vouchsafe to taste of this dainty fruit, the which came from a farre Countrey, for there the summer is not yet ended. The Dutchesse thanked Faustus highly, and he fell to her fruit with full appetite. The Duke of Anholt notwithstanding could not withhold to ask Faustus with what reason there were such young fruit to be had at that time of the yeare: Doctor Faustus told him, Say it please your Grace to understand, that the peare is diuided into two circles of the whole world, that when with us it is Winter, in the contrary circle it is notwithstanding Sommer: so in India and Saba, there falleth or setteth the Sunne, so that it is so warm, that they have twice a yeare fruit: and Gracious Lord, I have a swift Spirit, the which can in the twinkling of an eye fullfill my desire in any thing: wherefore I sent him into those Countries, who bath brought this fruit as you see: whereat the Duke was in great admiration.

CHAP. XL.

How Doctor Faustus through his charmes made a great Castle in presence of the Duke of Anholt.

Doctor Faustus desired the Duke of Anholt to walke a little forth of the Court with him: wherefore they went together into the field, where Doctor Faustus (through his skill) had placed a mighty Castle: whicke when the Duke saw, he wondred therat, so did the Dutchesse and all the beholders, that on that hill which is called Rohumbuel shoulde on the sudden be so faire a Castle. At last Doctor Faustus desired the Duke and the Dutchesse to walke with him into the Castle, whiche they deneyed not. This Castle was so wonderfull strong, hauing about it a great deepe trench of water, the which was full of fish and all manner of water fowles, as Swannes, Dacks, Gese, Bitterns, and such like: About the wall was fift stone dores, and two other dores: also within was a great open Courte, wherein were enchaunted all maner of wilde beastes, especially such as were not to be found in Germany: as Apes, Beastes, Basses, Antelops, and many other strange beastes: also there were Harts, Hinds, Rybuckes and Does, and wild Swaine: All maner of Land-fowle that any man could thinke on, whiche flew from one tree to another. After all this he set bisquells to the Table, beeing the Duke and the Dutchesse, with all the traiane for he had provided them amost sumptuous seaf, both of meat, and also of any kinde of vynarie: for he set nine messe of meat upon the board at once, and all this was his Wagner doe, to place

of Doctor Faustus.

place all things on the board, the which was brought into him by the Spirit, invisible, of all things their hearts could desire, as wild fowle, Venison, and all manner of dainty Fish that could be thought on: of wine also great plenty, and of divers sortes, French wine, Cullen wine, Crabbish wine, Rhenish wine, Spanish wine, Hungarian wine, Wachberg wine, Malmsey and Hock; in the whole there were ¹⁰⁰ Cans standing round about the boate. This sumptuous Banquet the Duke took thankfully, and afterwards he departed homewards, and to their thinking they had neither eaten nor dranke, so were they dridene while they were in the Castle. But as they were in their Palace, they looked towards the Castle, and beheld it all on a flame of fire, and all those which saw it wondered to heare so strange a noyse, as if it had bene great Divinice should have been shot off: and thus the Castle burned and consumed cleane away. Whiche done, D. Faustus returned to the Duke, who gave him great monches for hetteling them so great courtesie, and gave him an hundred dollars, and liberty to depart, or stay there, at his owne discretion.

CHAP. XLI.

How Doctor Faustus with his Company, visited the Bishop of Salzburgs Wine-celler.

D^{OCTOR} Faustus having taken leave of the Duke, he went to Wittenberg neare about Shrovetide, and being in company with certayne Students, Doctor Faustus was himselfe the God Bacchus, who having well feasted the Students before with dainty fare, after the manner of Germany, where it is counted no feast, except all the bidden guests be dranke; which Doctor Faustus intending, said, Gentlemen and my guests, will it please you to take a cup of Wine with me in a place of Cellar whereto I will bring you: They all said, willingly we will: Whiche when Doctor Faustus heard, he tooke them forth, set either of them upon a Holly-wand, and so was conjured into the Bishop of Salzburg his Cellar, for thereabout grew excellent pleasant Wines: there fell Faustus and his company to drinke and swilling, not of the woorst but of the best. And as they were merry in the Cellar, came downe to draw drinke the Bishops Butler: which when he perceived so many persons there, he cryed with a loud voyce, meches, meches. This spighted Doctor Faustus wonderfully, wherefore he made ebery one of his company to sit on their Holly-wand, and so banished away: and imparting D. Faustus took the Butler by the haire of the head, and carried him away with them until they came to a mighty high lopped tree, and on the top of that hage tree he set the Butler, where he remained in a most fearefull perperty: D.

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Faustus departed to his house where they take their valere one of another, drinking the Wine that they had stolne in great bottles of glasse out of the Bishops Cellar. The Butler, that had helpe himselfe by the hands upon the lopped tree all the night, was almost frozen with cold, clapping the day, and seeing the tree of so huge great highnesse thought with himselfe, it is impossible to come off this tree without perill of death: at length he clappyd certaine Clotones which were passing by, he cryed, For the lobe of God helpe me downe: the Clotones seeing him so high, wondred what mad man would climb to so huge a tree; wherefore as a thynge most miraculous, they carried ladders to the Bishop of Salzburg; then was there great running on every side to set him on the tree, and many aduices they practised to get him downe with ropes: and being demanded by the Bishop how he came there, he said that he was brought thither by the baire of the head by certaine vnybes that were robbing of the wineceller, but what they were he knew not, for (said he) they had faces like men, but they wrought like Devils.

CHAP. XLII.

How Doctor Faustus kept his Shrovetide.

There were seden Students and Masters that stodid Divinity Juris prudentia & Medicinæ, all these having consented, were agreed to visit D. Faustus, and to celebrate Shrovetide with him: who being come to his house, he gave them their welcome, for they were his dear friends, desiring them to sit downe, where he serued them with a very god supper of viens, Fish, and other rost, yet were they but slightly charred: wherefore Doctor Faustus comforted his guests, remouing himselfe that they stole upon him so suddenly, that he had not leisure to provide for them so well as they were worthy: but my god friends (quoth he) according to the use of our Countrey, we must drinke all this night, and so a draught of the best Wine to bedward is commendable. For you know that in great Potentates Countys they use as this night great Feasting, the like will I doe for you: for I have thys great saggers of Wine, the first is full of Hungarian Wine, containing eight gallons: the second of Italian Wine, containing seven gallons, the third containing six gallons of Spanish Wine, all the which we will tippole out before it be day: besides, we have sixene dishes of meat, the which my spirit Mephostophiles hath fetcht so farre, that it was cold before he brought it, and they are all full of the daintiest things that ones heart can devise, but (saith Faustus) I must make them hot agayne: and you may beleve me Gentle-men, that this is no blinding of you, whereas you thinke that this is no naturall sod, verily it is as god and as pleasant as when you eat. And

of Doctor Faustus.

And having ended his tale, he commanded his boy to lay the cloth: which done, he served them with fiftene messe of meat, having thre dishes in a messe, the which were all manner of Venison, & dainty wild fowle, and so: Wher there was no lacke, as Italian Wine, Hungarien Wine, and Spanish Wine: and when they were all made dronke, and that they had almost eaten their god there, they began to sing and dance untill it was day, and then they departed every one to his owne habitation: at whose departing Doctor Faustus desired them to be his guests againe the next day following.

CHAP. XLIII.

How Doctor *Faustus* feasted his guests on Ash-wednesday.

Upon Ash-wednesday came unto Doctor Faustus his bidden guests the Students, whom he feasted very royally, insomuch that they were all full and lusty, dancing and singing as the night before: and when the high glasses and goblets were caroused one to another, D. Faustus began to play them some pretty seates, insomuch that round about the Hall was heard most pleasant musch, and that in sundry places: in this corner a Lute, in another corner a Comet, in another a Cithern, Clari-golds, Harpe, Horne-pipe: in fine, all manner of Muschke was heard there in that instant, whereat all the glasses and goblets, cups and pots, dishes, and all that stood on the board, began to dance: then Doctor Faustus tooke ten stone pots, and set them downe on the flame, wherepresently they began to dance, and to smite one against the other, that the shivers flew round about the whole house, whereat the whole company fel a langding. Then began he another rest, he set an Instrument on the Table, and caused a monstrosous gear Ape to come among them, which Ape began to dance & skip, shewing them many merry conceits. In this & suchlike pastime they passed away the whole day, when night being come, D. Faustus bad them all to Supper, which they lightly agreed unto, for Students in these cases are easily intreated: wherefore he promised to feast them with a banquet of Fowle, and afterward they would goo all about with a masker: then D. Faustus put forth a long pole out of the window, whereupon presently there came innumerable of Birds and wilde Fowle, and so many as came had not the power to fly away againe, but he tooke them, and stung them to the Students, who lightly pulled off the necks of them, and being rostred, they made their Supper: which being ended, they made themselves ready to the masker. D. Faustus commanded every one to put on a cleane shirt over his other clothes: which being done, they looked one upon another, it seemed to each one of them them they had no heads, and so they went forth unto certaine

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of their neighbours, at which sight the people were wonderfully affrayed. And as the use of Germany is, that wheresover a Falke entred the god man of the house must feast them: so when these Walkers were set to their banquet, they seemed againe in their former shape with heads, insomuch that they were all knowne what they were: and hading late and well eat and drunke, D. Faustus made that every one had an Asses head on, with great and long eares: so they fell to dancing, and to drinke away the time untill it was midnight, and then every one departed home; and assoone as they were out of the house, each one was in his naturall shape againe, and so they ended, and went to sleepe.

CHAP. XLIV.

How Doctor *Faustus*, the day following, was feasted of the Students, and of his merry jests with them while he was in their company.

The last Bacchanalia was held on Thursday, wherein a great Snow, and D. Faustus was invited unto the Students that were with him the day before, where they had prepared an excellent banquet for him, which banquet being ended, D. Faustus began to play his old pranks, and forthwith were in the place thirteene luges, that took bands and dances round in a ring together, then they fell to tumbling and halting one other, that it was most pleasant to behold: then they leapt out of the window, and vanished away: then they set before D. Faustus a rostid Caldes head, whiche one of the Students cut a piece of, and laid it on D. Faustus his trencher, whiche piece was no sooner laid down, but the Caldes head began to cry manly out like a man. Further, further, out alas what dost thou to me: whereat they were all amazed: but after a while considering of Faustus his setting tricks, they began to laugh, and then they pulled in under the Caldes head, and eat it up. Whereupon D. Faustus asked leave to depart, but they would in no wise agree to let him goe, except that he would promise to come againe presently: then Faustus through his coming made a stlege, the whiche was dwaine about the house with four stery Dragons: this was fearful for the Students to behold, for they saw Faustus ride up and downe as though he wold have fired and slain all them in the house. This sport continued untill midnight, with such a noyse that they could not heare one another, and the heads of the Students were so light, that they thought themselves to be in the ayre all that time.

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CHAP. XLV.

How Doctor *Faustus* shewed the faire *Helena* unto the Students, upon the Sunday following.

The Sunday following came those Students home to Doctor Faustus his owne house, and brought ther meat and drinke with them: these men were right welcome guests unto Faustus, wherfore they all fel to drinking Wine somwhat: and being merry, they began some of them to talke of the beauty of women, and every one gade forth his verdit what he had seene, and what he had heard: so one amongst the rest said, I never was so destrours of any idling in this world, as to have a sight (if it were possible) of faire Helena of Greece, for whom the worthy Towne of Troy was destroyed and rased downe to the ground: therefore saith he, that in all mens judgements he was more then commonly faire, because that when he was stolen away from her husband, there was for her recovery so great bloodshed.

Doctor Faustus answered, for that you are all my friends, and are so destrours to see that stately pearle of Greece, faire Helena, the wife to King Menelaus, and daughter of Tyndarus and Leda, sister to Castor and Pollux, who was the fairest Lady in all Greece: I will therfore bring her into your presence personally, and in the same forme and attire as she used to goe when she was in her chiefeſt flowers, and pleasantest prime of youth. The like have I done for the Emperor Carolus Magous, at his desire I shewed him Alexander the Great, and his Paramour: but (said D. Faustus) I charge you all, that upon your verdis you speake not a word, nor rise up from the Table so long as she is in your presence. And so he went out of the Hall, returning presently againe: after whiche he immediately followed the faire and beautifull Helena, whose beauty was such, that the Students were all amazed to ſee her, esteeming her rather to be an heavenly then an earthly creature: This Lady appeared before them in a moſt rich Gowne of purple velvet, costly imbrodered: her haire hanged downe loose, as faire as the beaten gold, and of ſuch length, that it reached downe to her bannons: having moſt amorous cole-black eyes, a ſweet and pleasant round face, with lips as red as a Cherry, her cheekeſ of a roſe colour, her mouth ſmall, her neck whitelike a Swane, tall and ſlender of perſonage: in ſumme, there was no imperfect place in her: She looked round about with a rolling Patokes eye, a ſmiling and wanton countenance, whiche ne're hand inflamed the hearts of all the Students, but that they persuaded themſelues ſhe was a Spirit, which made them lightly passe away ſuch fancies: and thus faire Helena and Faustus went out againe one with another. But the Students, as Faustus entring into the Hall againe, requested him

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to let them see her againe the next day, for that they would bring with them a Painter to take a Counterfeite, which he demped, affirming that he could not always raise up his spirit, but only at certain times: yet, said he, I will gide unto you her counterfeite, which shall be as good to you, as if your selfe shold see the drawing therof, which they received according to his promise, but some after lost it againe. The Students departed from Faustus to their severall lodgings, but none of them could sleepe that night, for thinking on the beauty of faire Helen: therefore a man may see, that the Devill blindeth and infameþ the heart oftentimes with lust, that men fallen in loue with harlots, whereby their mindes can afterwards be hardly remised.

CHAP. XLVI.

How doctor Faustus conjured away the 4 wheeles from a Clowns waggon.

Doctor Faustus was sent soz to come to the Marshall of Brunswick, who was maruellously troubled with the falling Sickness: now Faustus had this quality, he seldom rid, but commonly walke on fote to easse him selfe when he list: And as he came neare unto the Colonne of Brunswick, there overtoke him a Clowne with four Horses, and an empty Waggon: to whom D. Faustus (jesting to try him) said unto him, I pray thee god fellow, let me ride a little to easse my weary legges: whiche the bussardly Ale denys, saying, that his horses were weary, and he would not let him get up: D. Faustus did this but to probe this Clowne if there were any courtesie to be found in him if need were: but such charitishnes is commonly found among Clowns: but he was well requited by Faustus, even with the like payment, so he said unto him, Thou dolish Clowne, boor of all humanity, seeing thou art of so charitish disposition, I will pay thee as thou hast desired: soz the fourt whelle of thy Waggon thou shalt have taken from thee, let me see then how thou canst list: hereupon his whelles were gone, his horses also fell downe to the ground, as though they had been dead: whereat the Clowne was soze affrighted, measuring it a just scourge of God for his sinnes, and charitishnes: wherefore with trembling and wapling, he humbly besought Doctor Faustus to be god unto him, confessing he was worthy of it, notwithstanding if it pleased him to forgive him, he wold hereafter doe better: which submission made Faustus heare to repente, and wering him on this manner: Well, doe so no more, but when a poore man defreth the, see that thou let him ride: but yet thou shalt not goe altogether cleare, soz although thou have againe thy fourt whelles, yet shalt thou fetch them at the fourt gates of the City: so he threw dust on the poors, and rebid

of Doctor Faustus.

blid them againe : and the Clotone for his charitleshesse was faine to se: d his whelles, spending his time with wearinesse : whereas if before he had helwed a little kindesse, he might quietly have gone about his busynesse.

C H A P. XLVII.

How foure Juglers cut one anothers heads off, and set them on againe, and *Faustus* deceived them.

Doctor Faustus came in the Lent unto Frankland faire, where his Spirit Mephophilus gave him to understand, that in an Inne were foure Juglers that cut one anothers heads off : and after their cutting off sent them to the Barber to be trimmed, which many people said. This angered Faustus, for he meant to have himselfe the onely cock in the Devils basket, and went to the place where they were, to beguile them ; and as these Juglers were together, ready one to cut off anothers head, there stood also the Barber ready to trim them, and by them upon the table stood likewise a glasse full of distilled water, and he that was the chiefeſt among them, stood by it. Thus they began, they smote off the head of the first, and presently there was a Lilly in the glasse of distilled water, where Faustus perceived this Lilly as it was ſpringing, and the chiefeſt Jugler named it the Lilly of life: thus dealt he with the first, making the Barber wash and combe his head, and then he ſet it on againe, presently the Lilly banished away out of the water, heretofore the man had his head whole and sound againe ; the like did he with the other two : and as the turn and lot came to the chiefe Jugler, that he also shold be beheaded, and that this Lilly was moſt pleasant, faire, and flouriſhing grene, they smote his head off ; and when it came to be barbed, it troubled Faustus his conſcience, inſomuch that he could not abide to ſee another doe any thing, for he thought himſelfe to be the principall Coniuror in the world : wherefore Doctor Faustus went to the Table, whereaſs, the other Juglers kept that Lilly, and ſo he tooke a ſmall knife, and cut off the ſtame of the Lilly, ſaying to him ſelfe. None of them ſhould blime Faſtus, ſpeci- no man ſhall Faſtus to cut the Lilly : but when the reſt of the Juglers thought to have ſet on their Masters head, they could not, whereaſs they looked on the Lilly, and found it bleeding : by this meaneſ the Jugler was beguiled, and ſo dyed in his wickedneſſe ; yet no one thought that D. Faſtus had done it.

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CHAP. XLVIII.

How an old man, the neighbour of *Faustus*, sought to persuade him to amend his evill life, and to fall unto repentance.

A God Christian, an honest and vertuous old man, a lover of the holy Scriptures, who was neighbour unto D. Faustus, when he perceived that many Students had their recourse in and out unto D. Faustus, he suspected his evill life, wherefore like a friend he invited Doctor Faustus to supper unto his house, to the which he agréd: and having ended their banquet, the old man began with these words: My loving friend and neighbour D. Faustus, I am to desyre of you a friendly and Christian request, beseeching you that you will vouchsafe not to be angry with me, but friendly resalve me in my doubt, and take my pere in biting in god part. To whom D. Faustus answered, My loving neighbour, I pray you say your minde. Then began the old patren to say, My god neighbour, you know in the beginnig how that you have desyred God, and all the host of heauen, and gidden your soule to the Devil, wherewith you have incurred Gods high displeasure, and are become from a Christian farre worse than an heathen person: D. consider what you have done, it is not onely the pleasure of the body, but the safetyp of the soule that you must have respect unto; of which if you be carelesse, then are you cast away, and shall remain in the anger of the Almighty God. But yet it is time enough, D. Faustus, if you repent and call unto the Lord for mercy, as we have example in the Acts of the Apostles, the 3 Chapter, of Simon in Samaria, who repented out of the way, affirmyng that he was Simon homofaustus: This man notwithstanding in the end was converted, after he had heard the sermon of Philip, for he was baptised, and left his sume, and repented. Likewise I beseech you, god brother D. Faustus, let my rude sermon be unto you a conversion, and forget the filthy life that you have led: repent, aske mercy and life; for Christ saith, Come unto me all ye that are wearied and heavy laden, and I will refresh you. And in Ezechiel, I desire not the death of a sinner, but rather that he will converte and live. Let my hands, god brother Faustus, pierce into your Spoumen the arm, and desyre God for his sonne Christ his sake to forgive you: Wherfore have you so long lifed in your devillish practis, knowyng that in the Old and New Testament you are so blidden, and never shold not suffer any such to live, neither have any conuersation with them: for it is an abomination unto the Lord: and that such persons have no part in the Kingdome of God. All this whyle Doctor Faustus heard him very attentively, and replied; Father, your persuasions like me wonchous well, and I thanke you with all my heart for your god will and counsell, promising you as farre as I may to alleigh

of Doctor Faustus.

allow your discipline: wherupon he took his leave, and being come home, he laid him very penitent on his bed, bethinking himself of the words of this old man, and in a manner began to repent that he had given his soule to the Devil, intending to deny all that he had promised to Lucifer. Continuing in these cogitations, suddenly his spirit appeared unto him, clapping blis upon the head, and warning it as thong he wold have pulled his head from his sholders, saying unto him, Thou knowest, Faustus, that thou hast given thy selfe (body and soule) to my Lord Lucifer, and thou hast vowed thy selfe an enemy to God, and to all men: and now thou beginnest to hearen to an old docting soule, which perswadeth thee as it were to god, then indeed it is too late; for thou art the Devils, and he hath great power presently to felde thee: Wherefore he hath sent me unto thee, to tell thee, that seeing thou hast sorrowed for that whiche thou hast done, begin againe, and write another writing with thine owne blood: if not, then will I tearre thee in pieces. Hereat Dr. Faustus was sore afraid, and said, By Mephophilis, I will write againe what thou wolt: Then presently he set him downe, and with his owne blood he wrote as followeth. Whiche writing was afterward sent to a deare friend of Faustus, being his kinsman.

CHAP. XLIX.

How Doctor *Faustus* wrote the second time with his owne blood, and gave it to the Devil.

I Doctor John Faustus doe acknowledge by this my Deed and hand writing, That since my first writing, which is seventeen yeres past, I have right willingly held, and have been an utter enemy to God and all men: the whiche I once againe confirme, and give fully and wholly my selfe unto the Devil both body and soule, even unto great Lucifer, and that at the end of seven yeres, ensuing after the date hereof, he shall have to doe with me according as it pleaseth him, either to lengthen or shorten my life, as pleaseith him: And hereupon I renounce all perswaders, that seeke to withdrawe me from my purpose, by the word of God, either ghostly or bodily. And further, I will never give ear to any man (be he spirituall or temporall) that ministreth any matter for the salvation of my soule. Of all this writing, and that therein contained, be witnesse my blood, whiche with mine own hands I have began and ended. Dated at Wittenberg the 15 of July.

And presently, upon the making of this writing, he became to great an enemy to the pere old man, that he sought his life by all meanes possible, but this godly man was strong in the Holy Ghost, that he could not be daungished by any meanes: for about two dayes after

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that he had exhortet Faustus, as the pore man lay in his bed, suddenly there was a mighty rambling in the chamber, the which he was never wont to heare, and he heard as it had bene the groaning of a Sain, which lasted long: whereupon the god old man began to jest and mocke, and said, Oh what Barbarian cry is this? Oh faire died, what soule mischke is this? A faire Angell, that could not tarry two dayes in his place: Begynneth thou now to runne into a pore mans house, where thou hast no power, and werst not able to kepe thy owne two dayes? With these and suchlike words, the Spirit departed: and when he came home, Faustus asked him how he had sped with the old man: To whom the Spirit answered, The old man was harnessled, so that he could not once lay hold upon him: but he would not tell how the old man had mocked him, for the Devils can never abide to heare of their fall. Thus doth God defend the hearts of all honest Christians, that betake themselves under his tuition.

CHAP. L.

How Doctor Faustus made a marriage betweene two Lovers.

In the City of Wittenberg was a Student, a gallant Gentleman, named N.N. This Gentleman was farre in lode with a Gentlewoman, faire and proper of personage: this Gentlewoman had a Knight that was a suer unto her, and many other Gentlemen, the which desired her in marriage, but none could obtaine her. So it was, that this N.N. was very well acquainted with Faustus, and by that means became a suer unto him to assist him in the matter: for he fell so farre in despaire with himselfe, that he pined away to the skin and bones: But when he had opened the matter to Doctor Faustus, he asked counsell of his Syrte Mephistophiles, the which told him what to doe. Whereupon Doctor Faustus went home to the Gentleman, who had him he of god chare, for he shoulde have his desire, for he would helpe him to hat he wished for, and that this Gentlewoman shoulde lode none other but him onely: wherefore Doctor Faustus so changed the minde of the Damself by a pracie he wrought, that she could doe no other thing but thinke on him whom before she had hated, neider cared he for any man but him alone. The devise was thus: Faustus commanded the Gentleman that he shoulde cloath himselfe in all the best apparell that he had, and that he shoulde goe unto this Gentlewoman, and shew himselfe, gifting him a ring, commanding him in any hole that he shoulde dance with her before he departed: who following his counsell, went to her, and when they began to dance, they that were suers began to take everyone his Lady by the hand: this Gentleman take her who before had so disdained him, and in the dance
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of Doctor Faustus.

he put the King into her hand, that Faustus had giben him, whiche he no sooner toucht, but she fell presently in love with him, smilng at him in the dance, and many times winking at him, rolling her eyes, and in the end she asked him if he could love her, and make her his wife: He gladly answerev, that he was content: whereupon they concluded, and were married by the meanes and helpe of Faustus, for which the Gentleman well rewarded him.

C H A P. L I.

How Doctor *Faustus* led his friends into his Garden at Christmasse, and shewed them many strange sights, in his 19 yeare.

IN December, about Christmasse, in the City of Wittenberg were many young Gentlemen, which were come out of the Country to be merry with their friends: amongst whom, there were certayne, well acquainted with D. Faustus, who often invited them home unto his houle: they being there on a certayne time, after dinner he had them into his Garden, where they beheld all manner of flowers, and fresh herbs, and trees bearing fruit, and blossomes of all sortes; who wondred to see that his Garden shold so flourish at that time, as in the middesse of Summer; and abroad in the straets, and all the Country lay full of snow and yce: Wherefore this was noted of them as a thing miraculous, ebery one gathering and carrying away all such things as they best liked, and so departed, delighted with their sweet smelling flowers.

C H A P. L I I.

How Doctor *Faustus* gathered together a great Army of men, in his extremity, against a Knight, that would have injured him on his owne journey.

DOCTOR Faustus travelled towards Eyzeleben, and when he was nigh halfe the way, he espied seven horse-men, and the chiefe of them he knew to be the Knight with whom he had jested in the Empersors Court, for he had set a huge paire of Harts hornes upon his head, and when the Knight now saw that he had fit opportunity to be revenged of Faustus, he ran upon him (and those that were with him) to mischife him, intending priuily to slay him; whiche when Faustus espied, he banished away into a wood that was hard by them; but when the Knight perceiued that he was banished away, he caused his men to stand still; but where they remained they heard all manner of warlike Instruments of Musike, as Drums, Flutes, Trompetts, and such like, and a certayne troupe of horse-men running to-wards.

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wards them: then they turned another way, and were also met on that side; then another way, and yet were freshly assaulted, so that whiche way soeuer they turned themselves, they were encountered; insomuch that when the Knight perceyved that he could escape no way, but that his enemies lay on him whiche way soeuer he offerred to flye, he tooke a god heart, and ran amongst the thickest, & thought with himselfe better to dye, than to live with so great infamy: Wherefore being at handy blowes with them, he demanded the cause why they shold so use him: but none of them would give him answere, untill Dr Faustus shewed himselfe unto the Knight, whereupon they inclosed him round, and Dr Faustus said unto him, Sir, yeld your weapon and your selfe, otherwise it will goe hard with you. The Knight knew no other, but that he was conuict with an host of men (where indeed they were none other, than Devils) yeeled: then Faustus tooke away his sword, his pece, and horse, with all the rest of his compa-
ions. And further he said unto him, Sir, the chiefe Generall of our Army hath commanded to deale with you according to the Law of Armes, you shall depart in peace whither you please: and then he gaue the Knight a horse, after the manner, and set him thereon; so he rode, the rest went on foot, untill they came to their Inne, where being alighted, his Page rode on his horse to the water, and present-
ly the horse vanisched away, the Page being almost sunke and drown-
ed; but he escaped, and comming home, the Knight perceyding the Page so vanisched, and an hor, asked whare his horse was become: who answere, that he was vanisched away: whiche when the Knight heard, he said, Of a truthe this is Faustus his doing, for he serbeit me now as he did before at the Court, onely to make me a scorne and a laughing stock.

CHAP. LIII.

How Doctor Faustus caused Mephostophilis to bring him seuen of the fairest women he could finde in all the Countries he had travelled in, the 20 years.

When Doctor Faustus called to minde, that his time from day to day drew nigh, he began to lufe a sumptuous and epicurish life: wherefore he commanded his spirit Mephostophilis to bring him seuen of the fairest women that he had seene in all the tyme of his tra-
velling: whiche being brought, first to one, then another, he lay with them all, insomuch that he liked them so well, that he continued with them in all manner of loue, and made them to travell with him in all his iourneys: these women were, Netherland, i Hungarian, i Scottish, i Wallons, i Frankander, and with these sweet personages he continued long, yea, even at his last end.

CHAP.

of Doctor Faustus.

CHAP. LIV.

How Doctor *Faustus* found a malle of mony, when he had consumed
21. of his years.

THE end that the Devill wold make Faustus his onely heire, he
shewed unto him where he shold go, and finde a myghty huge
malle of mony, and that he shold have it in an old Chappell that was
fallen down, halfe a mile distance from Wittenberg; there he shold him
to digge, and he shold find it; the whiche he did, and having digged rea-
sonable depe, he saw a myghty huge Serpent, the whiche lay on the trea-
sure it selfe; the treasure it selfe lay like a huge light burning; but D.
Faustus charmed the Serpent, that he crept into a hole; and when he
digged deeper to get up the treasure, he found nothing but coles of fire;
there also he heard and saw many that were tormented: yet notwithstanding
he brought away the coles, and when he was come home, it
was all turned into silver & gold, and after his death it was found by
his servant, the whiche was almost about estimation a thousand Gilders.

CHAP. LV.

How Doctor *Faustus* made the Spirit of faire *Helena* of Greece his
owne Paramour and bed-fellow, in his 23 year.

THE end that this miserable Faustus might fill the lust of his flesh,
and the in all manner of bawdyness pleasure, it came in his minde
after he had slept his first sleepe, and in the 12. year past of his time, that
he had a great desire to lye with faire Helena of Greece, especially her
whom he had seen, and shewed unto the Students at Wittenberg; where-
fore he called unto his Dyctate & philosophes, commanding him to
bring to him the faire Helena, whiche he also did; whereupon he fell in
love with her, & made her his common Conewife and bed-fellow; for
she was so beautifull and delightfull a pice, that he could not be one
dowre from her if he shold therefore haue suffered death, she had so
stolen away his heart, and to his leaming in time she was with childe,
whom Faustus named Justis Faustus: the childe told Doctor Faustus many
things which were don in foraign Countries, but in the end when Fa-
ustus lost his life, the mother and the childe vanished away both together.

CHAP. LVI.

How Doctor *Faustus* made his will, in which he named his servante
Wagner to be his heire.

DOCTOR Faustus was now in his 24. and last year, and he had a pretty
scrippling to his servant, the whiche had studed also at the Witten-
berg

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city of Wittenberg; this youth was very well acquainted with his knaveries and sorceries, so that he was hated as well for his owne knavery, as also for his Masters; for no man wold gide him entertainment into his serdice, because of his unhappinesse, but Faustus. This Wagner was so well beloved with Faustus, that he used him as his Son; so, doe what he wold, his Master was alwayes therewith well contented. And when the tyme drew nigh that Faustus shold end, he called unto him a Notary and certaine Masters, the which were his friends, and often conderstant with him, in whose presence he gave this Wagner his house and garden. Item, He gave him in ready mony 16000 Gilders. Item, a Farme. Item, a gold Chain, much Plate, and other householdstaue. That gave he to his servant, and the rest of his time he meant to spend in Ins and Students company, drinking and eating, with other iollity: And thus he finished his Will at that time.

CHAP. LVII.

How Doctor *Faustus* fell in talke with his servant touching his Testament and the covenants thereof.

Now when his will was made, Doctor Faustus called unto his servant, saying, I have thought upon that in my Testament, so that thou hast been a trusty servant unto me, and faithfull, and hast not opened my secretes; and yet further (said he) alse of me before I dye, what thou wilt, and I will give it unto thee. His servant easly answered, I pray you let me have your command. To which Doctor Faustus answered, I have given the all my booke, upon this condition, that thou wouldest not let them be common but use them for thine owne pleasure, and strow carefully in them: And dost thou also desire my command: that matest thou peradventure have, if thou loke and peruse my booke well. Further said Doctor Faustus, Seing that thou desirest of me this request, I will resolue the: My Spirit Mephostophiles his time is out with me, and I have nonght to command him as touching the: yet will I help the to another if thou like well thereof. And within thre dayes after, he called his servant unto him, saying, Art thou resolued, wouldest thou dearely have a Spirit: Then tell me in what manner or forme thou wouldest have him? To whom his servant answered, that he wouldest have him in the forme of an Ape: whereupon appeared presently a Spirit unto him in manner and forme of an Ape, the which leaped about the house. Then saith Faustus, See, there hast thou thy request, but yet he woul not obey the: until I be dead; for when my Spirit Mephostophiles shall fetch me away, then shall thy Spirit be bound unto the: if thou agree; and thy Spirit shall thou name Aderecocke, for so is he called: But all this upon committ-
on

of Doctor Faustus.

on that then publish my evillng, and my merry conceits, with all that I have done, (when I am dead) in an history; and if thou canst not remember all, the Spirit Aberocok will helpe thee: so shall the great acts that I have done, be manifest unto the world.

CHAP. LVIII.

How Doctor *Faustus* having but one month of his appointed time to come fell to mourning and sorrow with himself, for his devillish exercise.

The raine shewp with Faustus, at the boore-glass, so, he had but one month to come of his twenty fourte years, at the end whereof he had giden himselfe to the Devil, body and soule, as is before specified. Here was the first token, for he was like a taken murderer, or a thare, the which fadeth himselfe guilty in conscience, before the Judge he beginen sentence, fearing every houre to dye: for he was grieved, and in wayling spent the time, woorke talking to himselfe, wayling of his harnes, sobbing and sigting, his flesy fell away, and he was very lean, and kept himselfe close, neither could he abide to see, or heare of his Mephophilie any more.

CHAP. LIX.

How Doctor *Faustus* complained, that he should in his lusty time and youthfull yeres dye so miserably.

This sorowfull time drawling were, so troubled D. Faustus, that he began to muse his minde, to the can be might peruse it often, and not forget it, which was in manner as followeth:

Oh Faustus, thou recrefull and wodfull man, now thinke thou giv to the dangerous company in unmecharable fire, where as thou mightest haue had the safull immortallity of the soule, the which now thou haue lost. Oh grasse understandyng, and wodfull will, what lezeth on my hunds other than a robbing of my life? Bewaile with me my founf and basifull body, and will, and dwelle deuile with me my Denfer, for you haue had your part and pleasure, as well as I. Oh endy understandyng, how haue you crept both at once upon me, and hold so powerfullnes: I must suffer all these tormentes? Oh wodfullnes is pitty and unperfide? Upon what occacion hath Heaven repayed me with this reward, by insuffiance to suffer me to perishe? Wherefore was I creasid amonge? The punishment I haue perisched soone of my selfe, now must I suffer. Oh wodfullnes, there is nothing in this world to haue me comfort: then woe is me, what helpeid my wayling?

CHAP. LX.

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CHAP. LX.

Another complaint of Doctor Faustus.

Oh pore, wofull, and weary wretch. Whist out of Hell for to Hell? now art thou in the number of the damned; for now must I wait for unmeasurable paine of death, yet farre more lamentable than ever yet any creature hath suffered. Oh sentelesse, wofull, and desperate forgetfullnesse! Oh cursed and unstable life! Oh blind and carelesse wretch, that hath so abused thy body, sense, and soule! Oh foolish pleasure, into wher a weary labyrinth hast thou brought me, blinding mine eyes in the chearest day! Oh weake heart, Oh troublous soule, where is become thy knowledge to comfort the? Oh desperate hope, how shall I never more be thought upon! Oh care upon carelesnesse, and sorrowes on heaps: Ah grievious paines, that pierce my panting heart, whereto isthere now that can deliuer me! Would God I knew whereto to hide me, or into what place to creape or fly! Ah woe, woe is me! be wher I will, yet am I taken. Herewith pore Faustus was sorrowfully troubled, that he could not speake his minde any further.

CHAP. LXI.

How Doctor Faustus bewailed to thinke on Hell, and the miserable paines therin provided for him.

Now thou Faustus, damned wretch, how happy werst thou, if, as an unreasonable beast, thou mightest dye without soule: so shouldest thou not feare anywoode doubts: But now the Devil will raine the sway both body and soule, and set the in an unspeakeable place of darknesse: for, although other sinnes habe rest and peace, yet I pore damned wretch must suffer all maner of stichy death, paines, cold, hunger, thralle, heat, freezing, burning, hissing, gnawing, and all the brath and curse of God, yea all the creatures that God hald created, are enemies to me. And now too late I remember, that my Spirit Mephophilus did once tell me, there was great difference among the damned: for the greater the sinne, the greater the torment: for as the twigs of steeke make greater flames than the thistle heare, and yet the thumble continuall longer in burning, even so the more that a man is rosted in sinne, the greater is his punishment. So then pore pore damned wretch, now art thou thrownes into the everlasting fiery lake that shall never be quenched, there must I dwel in all maner of walling, sorrowe, misery, paine, torment, grieve, boiling, steaming, scalding, burning of the eyes, stinking at the nose, gnawing of teeth, stane to the eares, boozing to the conscience, and han-
gyngh both of hand and fot. Ah that I could carry the heavens upon

of Doctor Faustus.

my brothers, that there were time at last to make out of his everlasting damnation! Oh who can deliver me out of the fearfull tormenting flame, the which I see prepared for me? Oh there is no helpe, nor any man that can deliver me, nor my wapling of flames can helpe me, neither is there rest to be found for me day or night: Ah woe is me, for there is no helpe for me, no shield, no defence, no comfort: Where is my holde knowledge dare I not trust; and for a soule to Godwards, that have I not, for I shame to speake unto him; if I doe, no answer shall be made me, bat he will bide his face from me, to the end that I shalld not behold the shes of the the chosen. What meane I then to complaine where no helpe is? No, I know no hope resteth in my groanings: I haue desired that it shalld be so, and God hath sold Amer to my misdoings, for now I must haue shame to confesse me in my calamities.

CHAP. LXII.

Here followeth the miserable and lamentable end of Doctor Faustus, by the which all Christians may take an example and warning.

The full time of Doctor Faustus his 44 years being come, his spirit appeared unto him, giving him his writing again, and commanding him to make preparation, for that the Devil would fetch him against a certayne time appoynted. Doctor Faustus mourned and sighed wonderfullie, and never went to bed, nor slept wylke for sorrow. Wherefore his spirit appeared agayne, comforting him and saying, My Faustus, be not thou so cowardly minded; for although that thou levest thy body, it is not long unto the day of Judgement; and thou shalld dye at the last, although thou haue many thousand years: the Turkes, the Iemeres, many an unchristian Emperor are in the same conuincion; therefore my Faustus be of good courage, and be not discomfited, for the Devil hath promised, that thou shalld not be in paines, as the rest of the damned are. Lois and such like comfort he gaue him; but he told him false, and against the sayng of the holy scriptures. Yet D. Faustus, that had done after expectation, but to pay his debts with his owne skin, went on the same day that his spirit tolde the Devil would fetch him, unto his trauy, and dearest belovet the woun and compunctions, to Masters and Hatchelers of Art, and other fyments mose, the which did often visit him at his dwelle in iermement: there he intreated that they wold walke in a village called Ramlich, halfe a mile from Wittenberg, and that they wold there take with him for their repast a small banquet, the which they all agreed unto: so they went together, and there held their dinner in a most sumptuous maner: Doctor Faustus with them,

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that, vifcibly, has mete, but not from the harte: wherefore
he requested them that they wold also take part of his case: whiche
the which they agreed unto, for quiche he) I will tell you what, is the
Mistallers due: and wher they kepte the drinke due in their hause
then Doctor Faustus paid and discharged the shet, and bounde the
Students and the Masters to goe with him into another roome: for
he had many wonderfull matters to tell them: and when they were en-
tered the roome, as he requested, Dr Faustus said unto them, as hereaf-
ter foloweth.

CHAP. LXIII.

An Oration of Faustus to the Students.

MY trusty and wellbeloved friends, the cause wher I have troubled
you in this place, is this: Forasmuch as you have knowne me
these many years, in what manner of life I have lived, practising all
manner of Conjuracions and wicched exercizes, the which I obtained
through the helpe of the Devill, into whose devillish ledowoldly they have
brought me, the which use the like act and practise urged by the de-
testable poyvocacions of my flesh, and my life, necked and rebellious
will, with my arabye infernall thoughts, the which were ever before
me, pitching me forward to earnestly, that I must perforce have the
content of the Devill to add me to my deuices. And so the end I
intend the better bring my purpote to passe, to have the Devill and
all forsworne. Whiche Faustus never have wanted in my actions, I have
promised unto him at the first and acckomplishment of 14 years, vnde
body and soule, to doe therewith at his pleasure; and this day, the
vndiall day past, 14 years are fully expited, for right beginning, my
boure glorie heauen and the prestall uniting whereof I carefullly ex-
pect: for out of all somthing this nighte to withdraw me, to informe I have
givene my selfe in complice of his seruice, vnde body and soule, and
to the contynuall vngodlye vse of my blood. And so here I callle
you, my knell before I loose, fraternall, brethren, and fellowes, before
that small houre, to take my felowship for swoll, to the end that my de-
parture may not be detayned by fayden it am you, beholding you here,
with countours lookinge 1400 and þerwith me to take the comyn
sayng done by me, and my knell, friendlye consideracions to慰ure all
my friends and compaynions to be vnde me, vndevyng both you and them
wherell have compasid my laste poynt mimes in any thing, that you
would heare me forgo me: and as for those detayned practices, therewhile
these past 14 years, I have told told you, that her eare, shide them in
smiting: and godfayre you, for these my lamentable ento the resone
of your liberate a Students leareme, that you have. Our almyghty br.
Our powre exponyng unto þou, þou, þe will ever defend you from

of Doctor Faustus.

the temptations of the Devil, all his false deceits, nor falling altogether from God, as I watched and ungodly damned creature have done, having denied and despised Baptisme, the Sacraments of Christ's body, God himselfe, all heavenly powers, and earthly men: yea, I have denied such a God that desireth not to have one less. Neither let the evill fellowship of wicked compaines mislead you, as it hath done me: disfearne not of the Church: warre and strife continually against the Devil, with a god and honeste beliefe in God and Jesus Christ, and use your vocation in holme: Mr. Lastly, to knitt up my troubled Oration, this is my frenchy request, that you would go to rest, and let nothing troublie you: also if you chance heare any noyse or curmeling about the house, be not therewith afeare, for there shall no evill happen unto you: also I pray you arise not out of your beds: but aboue all things, I intreat you, if you hereafter finde my dead carcasse, convey it into the earth, for I bye both a god and a bad Christian, so that I know the Devil will haue my body, and that would I willingly give him so that he would leade my soule in quiet: wherefore I pray you that you would depart to bed, also so I shall haue a quiet night, which ente me notwithstanding shall be boorish and fearefull.

This Oration or Declaration was made by Doctor Faustus, and that with a hearty and resolute minde, to the end he might not discomfyt them: but the Elements wonderd greatly thereat, that he was so blinded for knavery, comuaration, and such like soulfull things, to gife his body and soule unto the Devil, for they indeed thinke inwardly, and never suspected any such thing, before he had opened his minde unto them: wherefore one of them said unto him, A friend Faustus, what haue you done to conceale this matter so long from us: we haue by the helpe of god Forne, and the grace of God, haue brought you out of this net, and haue borne you out of the bondage and chaynes of Satan, whereos now we feare it is to late, to the utter daigne of your body and soule. Doctor Faustus answered, I durst never doe it, althoough I often intended to settle my life to godly people to beseeche counsell and helpe: and once mine old neighbour comfuted me, that I shold follow his learning, and leare all my comuarations: yet when I was entreated to attente, and to folde in that godly mans counsell, hee came the Devil, who would haue had me away, as this night he is like to doe, and said, so long as I turned againe to God, he would dispatch me altogether. This, even thus (god Gentlemen and dears friends) was I intinxed in that fanatical band, all goddessees downe, all pitty banished, all purpose of amendment utterly exiled, by the tyrannous appellation of my deadly enemy. But when the standers heard his words, they gave him counsel to doe noyght else but call upon God,

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God, desiring him for the love of his faine, saye Ihesus Christis sake
to have mercy upon me, teachynge him this forme of prayer: O God
be mercifull unto me, poore and miserable sinner, and enter not into
judgement with me, for no flesh is able to stand before thee: altho
O Lord, I must leaue my sinfull body unto the Devil, being by him
deuided, yet thou in mercy maist preferre my soule.

As they repeated unto him, per he coulde take no hold: but when
as Cain, he also said his sinnes were greater than God was able to
forgive: for all his thought was on his wryting, he meant he had
made it too filthy, in wryting with his owne bloud. The Students,
and the other that were there, when they had prayed for him, they
leapt, and so went forth: but Faustus tare his in the Hall: and when
the Gentleman were laid in bed, none of them could sleepe, for that
they attended to heare if they might be privy of his end, it happened
that betwene twelve and one a clocke at midnight, there blew a
mighty stroake of winde against the house, as though it wold haue
blowne the foundation thereto out of his place. Hereupon the Stud-
ents began to feare, and gote out of their beds, comfortinge one an-
other, but they wold not stirre out of the Chamber: and the wark
of the house ran out of woxes, thinking the house wold fall. The Stud-
ents lay here unto the Hall wherein Doctor Faustus lay, and they
heard a mighty noyse and hissing, as if the Hall had beene full of
Snakes and Adders: with that the Hall doore strem open, wherein
Doctor Faustus was, that he began to cry for helpe, saying, Marth, marth,
marth, but it came forth with dulle a doyce, dollowly; shortly af-
ter, they heard him no more. But when it was day, the Students,
that had taken no rest that night, arose and went into the Hall, in the
which they left Doctor Faustus, where notwithstanding they found not
Faustus, but all the Hall lay sprinkled with bloud, his braines cleaving
to the wall, for the Devil had beaten him from one wall against an-
other: in one corner lay his eyes, in another his teeth, a purifull and
peacfull light to beholde. Then began the Students to wail and
wepe for him, and sought for his body in many places: lastly, they
came into the yarde, where they found his body lying on the yarde-
dung, most montrously forme, and fearefull to beholde, for his head
and all his jownts were dashed in pieces. The same named Students
and Warters that were at his death, haue obtained so much, that they
buried him in the village where he was so gryuously tormentid. After
the which they returned to Wittenberg, and comming into the
house of Faustus, they found the seruant of Faustus very sad, unto whom
they opened all the matter, who tolde it exceeding headily. There
found they also the Doctour Faustus staled, and of him writ-
ten as to before declare, all save only his end, the which was after by
the

of Doctor Faustus.

the Students thereto answere: Further what his servant had noted thereto, was made in another booke. And you have heard that he held by hym in his life the spirit of faire Helena, the which had by hym one Sonne, the which he named Justus Faustus: even the same day of his death they banished away, both Mother and Sonne. The house before was so darke, that scarce any body could abide therein: The same night Doctor Faustus appeared unto his servant lively, and shewed unto him many secret things, the which he had done, and hidden in his life time. Likewise there were certaine which saw Doctor Faustus looke out of the window by night, as they passed by the house.

And thus endeth the whole History of Doctor Faustus his coniuratiōn, and other acts that he did in his life: out of which example every Christian may learne, but chiefly the stiffe-necked and high-minded may thereby learne to feare God, and to be carefull of their vocation, and to be at defiance with all devilish works, as God hath most precisely forbiddon, to the end we should not invite the Devill as a guest, nor give him place, as that wicked Faustus hath done: for here we have a fearefull example of his writing, promise, and end, that we may remember him, that we goe not astray, but take God alwayes before our eyes, to call alone upon him, and to honour him all.

the dayes of our life, with heart and hearty prayer, and
and with all our strength and soule to gloriſſe his holy
Name, defyng the Devill and all his workes,
to the end we may remaine with Christ

in all endelleſſe joy, Amen, Amen:

that wish I to every Chi-

rian heart, and Gods

Name to be glori-

fied, Amen.

FINIS.

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